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A STUDY IN CHRISTIAN CERTAINTY.

John ix. 25. One thing I know, that, whereas I was blind, now I see.

Every true Christian is conscious of possessing a certain foundation for his faith, he has

"found the ground wherein
Sure his soul's anchor may remain."

He is not merely a seeker after truth; he does not content himself with the language of probability and hope, but says with St. Paul, "*I know* whom I have believed," and with St. John, "*We know* that we have passed out of death into life." And with this certainty goes a strong conviction that for him to doubt God and to hesitate about acting on the lines that his faith indicates is a shameful and evil thing.

But to a great many people this attitude is very perplexing and objectionable. They challenge our right to be certain, and plead that instead of doubt being sinful it is a duty to hold the mind in suspense, not to be too sure of anything, but to recognise that all knowledge is partial and insecure, and that at any moment new discoveries and new theories may upset or destroy our most cherished convictions.

It seems to them most unscientific and unreasonable that in an age when the whole fabric of the Bible is challenged and laid on the dissecting table of the critic, when most opposite theories are so authoritatively propounded and ingeniously defended, unlearned people who know neither Greek nor Hebrew, and who have no ability for the study of Biblical criticism, should profess to be certain about the Christian faith, and be willing unhesitatingly to make it the guide of their lives. And with this feeling, which we hope to shew is unjustifiable, there exists also a perfectly justifiable

irritation at the assumption which it is to be feared that a great many Christian people make, that because of their inner certainty of the truth of their religion they have a right to pronounce a dogmatic and ignorant judgment upon the Biblical investigations and results which a learned and wise criticism is constantly obtaining.

We have to shew them that Christians, including the most unlearned and intellectually weak among them, do possess a certainty to which they have every logical and moral right; but that this certainty is very limited, and its limits are often transgressed with very bad results. And to these two points we shall add a third, that this limited certainty is sufficient, if honestly used, to guide every believer into the Kingdom of Heaven.

In establishing these positions we shall take for our guide that blind man whose eyes Jesus opened, and who stood so well the fierce cross-examination to which the Jewish authorities subjected him. He, too, possessed a certainty; he knew one thing. It was a very limited certainty, one thing only. And as the end of the story shews us, it was, with his own honesty of purpose in following the light, sufficient to bring him to a saving faith in Jesus Christ our Lord.

First of all, then, we Christians have a certainty—WE KNOW. Now it is plain that if certainty about spiritual things is to be within the reach of everybody who is a Christian, including the uneducated and the mentally weak, its place must be found in the region of experience. The man who is born blind cannot compete with those who sit in Moses' seat as to acquaintance with the written law nor on any subject on which knowledge is gained by investigation or study. But he has a right to certainty about what happens to himself; he is the best authority in the world as to his own eyesight.

And it is in this same region of personal experience that the Christian certainty is found. The unlearned and ignorant man who cannot argue with the unbelieving critic at all as to what happened in Judæa two thousand years ago, speaks with undeniable authority when he testifies to what has happened in his own heart and life. When he who loved sin loves God, when he who was enslaved to his vices walks forth a free man, shewing those fruits of the Spirit against which there is no law, he has a right, the best right in the world, to speak of the wonderful experience that has come to him.

And when it is within his own certain knowledge that all this happened because he came to Christ and Christ came to him, he has the same right to speak as the blind man, who said " He put clay upon mine eyes, and I washed, and do see." No doubt when a man says those things they carry with them far-reaching consequences which often he is not competent to argue out. The whole of Christian theology is contained in the statement, " Jesus Christ lives, for He lives in me." But with regard to the vital, central point of his own experience his certainty is valid and justifiable ;

" What we have felt and seen
With confidence we tell."

And its validity is evidenced by the fact that you will win other men to believe in Jesus Christ a thousand times sooner by such a personal testimony of personal experience, than by the most elaborate and logical array of so-called " Christian evidence" that ever was penned.

As to suspending judgment, and being too ready to act upon such convictions, it must be borne in mind that this Christian experience of salvation is connected, not with a set of dead facts investigated and credited, but with a living person who reveals himself to the believer. It is well when investigating facts, imperfectly known and comprehended, to hold one's judgment in suspense ; but who thinks it good or noble to act so in a case of *personal* trust, if for instance his friend's truthfulness or his wife's honour is concerned? To a *person* whose goodness and love we have experienced, doubt is an insult. Little wonder then that the Christian holds so ineradicable a conviction of its wickedness when directed towards the Lord who opened his eyes. We have then a most inalienable right to our central certainty in religion. The change from death to life, and the person by whose agency that is wrought, WE KNOW. And we are bound to trust and obey unfalteringly Him whom we know with such a knowledge.

But like that of the blind man ours is a limited certainty, and it would be well if all Christians recognised the limitation as frankly as he did. At first, indeed, he set too narrow a bound to it. " Whether he be a sinner, I know not," he says--surely the very extreme of agnosticism. And although on reflection he recognised that God does not hear sinners, and that the good work done on him justified him in trusting the person who did it, yet, at the first, it was very wise of him to refuse to travel even a step

outside his own experience until that experience had become so familiar and so well considered that he was safe in reasoning from it. *One thing* he knew, and he planted his feet firmly on that secure rock before attempting to make it the starting-point of a journey towards greater light.

The gift that had been bestowed on the blind man—eyesight—will well serve to illustrate for us the limitations of our Christian certainty. We see clearly and definitely only in the very centre of our vision. The particular thing we look at, though it is by no means the only thing we can see, is yet the only thing we see quite plainly. Around it is a circle of vision, inside which we see things more or less clearly, and really not so clearly as we sometimes think, for it is surprising how many things may be within the range of our eyesight unnoticed when we are not actually looking for them. And around this circle again, above, beneath, on either hand, behind, is the immense circle of things outside the range of our vision altogether. So is it in religion. Of Christ and His work in our heart we have knowledge that is sure, though limited; around that core of experience is a circle of truth related to our experience, and seen and known in part; and around that again the vast unexplored circle of the ways and will of God.

Now there is a grave danger of our dogmatizing, that is to say, speaking with the authority and definiteness of certainty, outside the range of that which we really know. Nobody expects a ploughman, because he understands his craft, to be able to speak with authority of the physiology of the horse he drives or of the chemistry of the soil he upturns. Yet it is not much more reasonable for a Christian to claim that his certainty of conversion gives him the right to speak with authority on Biblical criticism, or on the theological doctrines of the Trinity and the Atonement, than it would be for a ploughman, because he understands ploughing, to set up for a teacher of animal physiology or agricultural chemistry.

Serious harm has again and again come of this very assumption. The old story of the attempt to silence Galileo carries a perennial lesson. Not so long ago the geologists came in for a milder form of the same treatment. Christian people arrogated to themselves the right to pronounce scientific conclusions wrong on the ground that they trespassed on the theological domain where certainty had already been obtained. And to-day it

is the turn of the Higher Criticism. A man may have the memory of a sound conversion and the experience of the daily guidance and help of the Holy Ghost without thereby acquiring the slightest right to pronounce upon, say, the question whether Moses wrote the Book of Deuteronomy or not. And by attempting, without due qualification, to make such a pronouncement, he does most serious harm to the cause he loves. For the unbeliever will argue, "I know he is wrong when he is positive about Deuteronomy; may be he is also deluded about that experience of a change of heart." And thus, by "stretching himself over much," he gravely weakens the valuable testimony he has a right to give for Christ.

But some one may ask: Are we then to stand tamely by and let them rob us of our Bible? By no means. There is a place, and a most important one, for the certainty of Christian experience in this matter of Biblical criticism. It is through experience, our own and that of God's people in all ages and lands, that we know the Bible to contain the Word of God. Take Deuteronomy for instance. We know that Jesus Christ recognised God's Word in that book. And through that book God has spoken to His people in many ages. *We know*, therefore, that it is an inspired book, and, following our blind man's argument that "God heareth not sinners," we may justly conclude that it is not, as some extreme critics have suggested, a fraudulent imposition. That the book must have been honestly written by a good man we know—and there we can comfortably leave the question with the critics.

I have used this illustration, not only because these topics press upon us to-day, but because it shews at once the limitation and the widespread power and influence of the certainty that Christian people do possess. By avoiding unwarrantable dogmatism, by the frank recognition that there are very many things about our religion that we do not know, and by recognising that others, by research and thought, may attain to convictions we do not possess, we shall make the strength of that conviction to which we have a right the more apparent, and shall give with growing power our testimony to the one thing we know.

In conclusion, let me emphasize more strongly the value of the limited certainties we possess. That of the blind man brought him into the Kingdom of Heaven.

Note the steps—first, the firm stand on the one certain fact. Then comes cautious reasoning. It was a work of God. Nobody

ever heard of a man doing such a thing. Then the man who did it must be no sinner, but a man of God. So far reason carries him safely forward from the ground he had gained. Then the work of confession comes in. The brave man is true to the conviction he has gained. To call Jesus a man of God is to be excommunicated. But he "cannot do otherwise," as Luther in like circumstances bravely said. So they turn him out. And there, excommunicated, confessing the truth, he knows he has taken the utmost step that is possible to him. And then Jesus finds him, as He ever does find the man who has been true to the light that was in him, and has dared to follow it without seeing all the way. And Jesus speaks of faith in the Son of God, the faith that makes a man a child of God, a member of Christ and an heir of the Kingdom of Heaven. Our blind man is willing to see if Jesus will shew him. Has he not learned that this is a *man of God*? "Thou hast seen Him." What a message to the heart of one whose eyes had just been opened. And faith came. Believing the word of Christ he believed *in* Christ, and entered the Kingdom.

Brethren, it may be but a point of light, the thing you *know* to-day about Christ. Will you dare be true to your own experience? Will you follow it out to its legitimate conclusion—make the confession that is appropriate to it? If so, be sure Jesus will find you—will speak some word that will carry conviction to your heart, and will lead you into the light and make you a child of the light. That is the test. *Every one that doeth the truth cometh to the light.* If we are doers of the truth it matters comparatively little how great or how small our present knowledge may be, for Christ will come to us and lead us into all the truth, till we "see face to face and know even as also we are known."

WILLIAM BRADFIELD.*

CHARLOTTE BRONTE.

There are some names in literature about which a fragrance, delicate and characteristic, seems to cling. The very mention of these names has that power, peculiar to scents, of immediately awaking in the mind a train of thought and memory. To take a cluster of names at random—Lamb, Rossetti, R. L. Stevenson, Heine, Amiel—do not these possess when contrasted with such

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names as Macaulay, Thackeray, Tennyson, or any other group of a similar nature, a peculiar and precious aroma, perceived surely by all lovers of books? Among names thus distinguished one would place the Brontes.

It is not easy to define the quality that lends to these names this distinction so quickly felt. Is it not chiefly that each name stands for a vivid personality which lives in all its creations and draws us, not only to the book or poem which these writers have given us, but to itself—a personal fascination, in fact, which gives a magnetic attraction to all that these men and women have written? We do not feel this fascination equally with all great writers. On the contrary, it is in the power of only a few to exercise it.

We find as a rule that such writers have far more imitators than even the great classical authors, those who imitate having fallen into the error of supposing that the fascination lies in some charm of style or choice of subject, whereas it lies in reality in the personality which lives in the style. In the case of such writers it can most truly be said '*Le style c'est l'homme*.'

It is noticeable with regard to these names, though chosen at random, that to all of them attaches a certain pathos, felt first in their writings, but found to be an actual fact when we study their lives. This unconscious appeal, through their writings, to our human sympathies, draws us to them as powerfully as if we had spoken with them face to face. This is specially true of Charlotte Bronte. The books are pathetic to the verge of morbidity, but they do not go beyond the limits of truth, nor, as the sad chronicle of her life shows us, beyond the limits of her own experience.

One cannot expect to prevent a particular genius from expressing itself because it may have a morbid tendency. Perhaps one half of humanity, or even a larger proportion than that, has at some time or other, if not more or less all the time, to contend with morbid fears and oppressions. These sufferings are not of the kind that a man cares to divulge to an uncomprehending neighbour. Far more acceptable is the mute sympathy of a book. Some one says of Charlotte Bronte: We do not sit at her feet as a teacher; we feel for her as a fellow-sufferer. She has expressed suffering and the necessity of consolation with a peculiar poignancy. Her description of nervous depression and the misery engendered by loneliness are amazingly realistic and they are not a whit exaggerated. Fortunately to some people they would seem im-

possible and unheard of, but these are the blessed people without nerves or sensitiveness.

It has been said that "great art is produced by taking an exceptionally delicate nature and mangling it slowly under the wheels of the world." Some such process it was which produced in the Bronte sisters that sad genius of which *Wuthering Heights* and *Jane Eyre* are the outcome. The relation between their lives and their writings is so close that one can hardly consider the one without considering the other. Charlotte's books are so peculiarly autobiographical that on reading them one is filled with a quite justifiable curiosity concerning the life whose inner and outer experience she has so faithfully portrayed in her stories. With many writers one can dispense with this kind of information; but Charlotte Bronte is so directly bound up with Jane Eyre and Lucy Snowe that there is an artistic as well as a human interest in finding out the real events and character for which she has invented counterparts.

Though a certain mystery hangs about the unfolding of the literary fame of the Bronte sisters, so that to this day there are those who declare clamorously that Currer, Ellis and Acton Bell were one and the same, namely Charlotte herself, there is not much mystery about the austere and isolated life which they led together in their bleak Yorkshire home. In her biography of Charlotte, which Mr. Clement Shorter ranks for greatness with Boswell and Lockhart, Mrs. Gaskell gives us a charming picture of these strange and abnormally clever little girls, with their lively imaginations and indefatigable zeal for acting and writing romance, an occupation in which Branwell, the only son, took a lead among his five sisters.

Heredity does not go far to explain the fact that they were all gifted and that two of them possessed genius. As regards race they were probably purely Celtic, their father, the Rev. Patrick Bronte, being Irish, and their mother Cornish. Neither Patrick Bronte nor his wife, though intelligent and refined enough, was distinguished by special artistic or literary gifts.

It would be interesting to trace in some detail the family life of these children, but we must concern ourselves with Charlotte, only finding the links that bind her actual history from childhood with the history of her heroines.

It has been pointed out in a recent essay that she must have possessed an extraordinary memory, and that almost from infancy

she exercised those acute powers of observation which enabled her to give long afterwards an astonishingly truthful and detailed description not only of places and persons she had known, but of the character of these persons and the impression they made on her. This is a very rare gift. A child does not usually gain conscious impressions of character. But as early as the age of eight Charlotte received such impressions, and reproduced them more than twenty years later. Take her picture of Lowood School, which is correct in every detail, though she never saw the place again after leaving it at that early age. Helen Burns is a faithful portrait of her sister Maria. She writes to a friend, " You are right in having faith in the reality of Helen Burns' character. She was real enough. I have exaggerated nothing." Maria died at eleven, when Charlotte was only eight, so that she had nothing to depend on but her memory. Those who knew Maria confirm the description given of her. She must have possessed a very large share of the Bronte genius; for though in *Jane Eyre* Helen Burns is spoken of as a girl of fourteen, she was actually only eleven years old when she died.

Consider also the picture of Mr. Brocklehurst. This, too, is admitted by those who knew him to be a true account of the man, showing an amount of insight almost incredible in a child. Her acquaintance with him also was confined to the short period of her childhood spent at Cowan Hill, the school which she has so scathingly described as Lowood in *Jane Eyre.*

From the fact that so much of the early part of that book is a transcript from life we may conclude that the little, solitary, sensitive orphan, whose inner life of passionate revolt against injustice and hunger for human love and kindness is drawn with such sympathy, is Charlotte as she remembered herself to be in her motherless childhood. By those who knew her then she is spoken of as a bright, clever little child, rather ignorant at that age and later, when she went to another school, of the knowledge a child is expected to possess, but with a wonderful amount of information acquired through reading and observation.

Mrs. Gaskell, referring to this period of Charlotte's life, says, " I suspect that this year of 1825 was the last that the word bright could ever be applied to her," but this is surely too dark a view of her life. It is true that in that year she lost two sisters by death; but though she felt this grief keenly, such a sorrow in childhood is not enough to affect a nature permanently. She was

certainly by nature prone to downcast moods and a somewhat sorrowful view of things, but she had inherited the Celtic temperament, which has corresponding moods of elevation and high spirits and she had in her home and in her art many sources of real pleasure.

She was more fortunate in her second school, Miss Wooler's at Roe Hill. Her teacher was a woman of culture and understanding, who must have seen in her shy, studious pupil some promise of her future. She lived till long after Charlotte Bronte had become a famous woman and had died—lived to see herself embalmed in Charlotte's pages as Mrs. Prior of *Shirley*.

It was at this school that the friendship with Ellen Nussey was formed, a friendship which was perfectly mutual and lasted to the end of Charlotte's life. But for Miss Nussey and the letters of her friend which she treasured it would have been very difficult to trace the life of Miss Bronte, outwardly so uneventful. It was to Miss Nussey that Mrs. Gaskell went for the material necessary for the biography she had undertaken to write.

Ellen Nussey's portrait has been drawn very lovingly by Charlotte. She is sweet Caroline Helstone of *Shirley*, the winsome girl whose character makes such an admirable contrast to that of Shirley. There is almost a lover-like affection in this drawing. There is a picture published of Ellen as a schoolgirl and one finds that the words descriptive of Caroline may be written under this picture with equal truth—"Her shape suited her age; it was girlish, light and pliant; every curve was neat, every limb proportionate; her face was expressive and gentle; her eyes were handsome, and gifted at times with a winning beam that stole into the heart with a language that spoke softly to the affections. Her mouth was very pretty; she had a delicate skin and a fine flow of brown hair which she knew how to arrange with taste. Curls became her and she possessed them in picturesque profusion."

Like all plain women who possess any imagination Charlotte Bronte was an ardent admirer of personal beauty in others. She dwells often upon the fresh and dainty charms of Caroline, and one realises that she must have been very sensitive to these beauties in her friend Ellen Nussey. In *Villette* the contrast is continually being made between the girlish fairness of Ginevra Fanshaw and the pale, dull-clad Lucy Snowe—herself. Describing the schoolgirls of Villette in their gala dress of white muslin she thus places Lucy Snowe in that brilliant setting. "In

beholding the diaphanous and snowy mass I well remember feeling myself a mere shadowy spot on a field of light; the courage was not in me to put on a transparent white dress; something thin I must wear, the weather being hot; so I had sought through a dozen shops till I lit upon a crape-like material of purple-gray—the colour in short of dun mist lying on a moor in bloom. My *tailleuse* had kindly made it as well as she could: because as she judiciously observed it was '*si triste—si peu voyant.*'" This '*triste*' colour she felt to be in keeping with a face and figure so insignificant as her own.

Again in *Jane Eyre* we have the drawing of the two miniatures—"Listen then, Jane Eyre, to your sentence; to-morrow place the glass before you, and draw in chalk your own picture, faithfully, without softening one defect; omit no harsh lines; smooth away no displeasing irregularity; write under it, Portrait of a governess, disconnected, poor, and plain." Beside this she was to place another miniature, also drawn by her own hand, of the "freshest, finest, clearest tints," delineating carefully the loveliest face she could imagine. It was to be called "Blanche, an accomplished lady of rank." This was the beautiful Blanche Ingram, who, Jane Eyre believed, was the chosen wife of Rochester.

Mrs. Gaskell has furnished us with a description of Charlotte Bronte's personal appearance, and there is at least one authentic painting of her by George Richmond, which is said to be a good portrait. Mrs. Gaskell describes her as having "plain and ill-set features," but the defects were overbalanced by the power and interest of the face, and especially she speaks of her eyes "large and well shaped; their colour a reddish-brown . . . . . now and then a light would shine out as if some spiritual lamp had been kindled, which glowed behind these expressive orbs. I never saw the like in any other human being." She was a tiny creature; Mrs. Gaskell says "Her hands were the smallest I ever saw. When one was placed in mine, it was like the soft touch of a bird in the middle of my palm." Looking at her portrait one gets the impression of something almost 'eldritch' in her expression and a curious combination of excessive timidity and conscious power.

At some time in her life Charlotte was made aware of the fascination she possessed. Compare with the quotation from Mrs. Gaskell just given the following passage from *Jane Eyre*. The conclusion is almost inevitable that the experience related had had

a parallel in her own life—not necessarily an exact parallel, but some moment of triumph which lingered in her memory. Rochester is speaking to Jane Eyre, whom he intends to marry the following day: "'Jane, you look blooming and smiling and pretty—truly pretty this morning. Is this my pale little elf? Is this my Mustardseed? This little sunny-faced girl . . . . with the radiant eyes.' (I had green eyes, reader; but you must excuse the mistake; for him they were new dyed, I suppose.)" This consciousness of her personal charm, acknowledged by all who knew her, was most probably one of the effects of her friendship with M. Héger, who with the greater frankness of a Frenchman may have expressed some admiration of the *petite Anglaise* who was so apt a pupil.

This brings us to the years spent in Brussels, for one may pass over the time spent as a private governess, in which Charlotte did not really live. It was "durance vile" and her soul escaped from it like a bird out of the fowler's snare.

With a view to starting a school later on she and her sister Emily went to Brussels to learn French and German. Whatever may be the truth about the Brussels life it is certain that it formed an important episode in the development of Charlotte's character, and that it determined the form of two of her books—*The Professor* and *Villette*—probably of all her books; for Jane Eyre is Lucy Snowe again in different circumstances and Rochester plays much the same part as Paul Emmanuel. Shirley some one says is only Jane Eyre in high spirits, though Charlotte meant it for a picture of Emily Bronte. Is there not a more important connection than that between *Shirley* and the other books? Is it not rather that Shirley is Rochester and Paul Emmanuel playing the part of a heroine, while Jane Eyre reappears in the guise of Louis Moore, a tutor instead of a governess, "disconnected, poor and plain"?

Up to the time of going to Brussels Charlotte's life had been barren of incident and experience. To have written a novel out of the material of her life as it then was would have been to make something out of nothing. In Brussels as some one says "she tasted strange joys and drank of deep waters, the very bitterness of which seemed to endear them to her." Opinion differs widely as to the existence of deep and bitter waters, but there can be no doubt that the friendship of M. Héger added profoundly to the interest of her life, and carried her into a far wider atmosphere than she had breathed in her somewhat cramped existence in

Yorkshire. The misconstruction put upon this friendship and Madame Héger's objection to their correspondence obliged Charlotte to bring it to an abrupt end. Surely this is enough to account for any sadness she experienced in connection with it. To read her life is to be persuaded that in this matter she was blameless and innocent.

The whole significance of this episode as having such a formative influence in her life and consequently in her art is obvious. Living as one in a family where the various characters were peculiarly strong and forceful, and where her gifts were shared by her sisters, she had no room for development. Qualities familiar to her own circle and possessed by other members of it could not have the same free outlet at home as in a larger world. Among strangers these various gifts and powers would acquire a new value and find wider scope, especially in contact with people who were qualified to appreciate them. It is a great event in any one's life to find a friend thus qualified. Apparently in M. Héger Charlotte met for the first time one outside her own family who by natural kinship and sympathy and by intellect and scholarship was able to draw out and develope the latent genius and enthusiasm of this modest and diffident woman. She had for her teacher a perfectly natural affection and admiration; his place in her life was unique; and recognising this we must acknowledge that we owe in large measure to this obscure professor and his genial influence the creation of two of the most delightful figures in English fiction—Paul Emmanuel and Jane Eyre—for Jane Eyre is a much finer product of her pen than Lucy Snowe.

In later life Charlotte had remarkable friendships with Thackeray and other great people, but it is the friendships of early years when character and intellect are unfolding that have most value and permanence, and these later friendships had no marked influence upon her art.

After this brief interlude in Charlotte's life come years of tragic suffering and loneliness. The death of her only brother Branwell, whose life latterly had brought disgrace upon their home, was followed rapidly by the death of Emily, whose immature genius held a promise of rivalling and surpassing all English women of letters. In a short time the only surviving sister Anne also died. Never had sisters loved each other more dearly. They were in a peculiar sense all in all to one another. Now Charlotte must have for companionship their graves in the churchyard beside the

house where they had been so happy, and the lonely moor where they had wandered and dreamed together. All dreams of an independent life devoted to literary work had to be sacrificed. If her marvellous powers had had a wider field, one cannot tell how much more she might have done ; but Fate had appointed for her a lot narrow and circumscribed—a lot she might have set at defiance, it is true, had she been a selfish and ambitious woman ; but her sensitive conscience demanded this sacrifice of her and she made it without a murmur, devoting herself for the rest of her frail life to a round of hard and dreary duties and a bleak solitude which might have crushed altogether the spirit of any woman less courageous. "A valiant woman made perfect by suffering—a whole heaven above me," wrote Charles Kingsley when he had finished reading the life by Mrs. Gaskell. Under this burden it was difficult for her to write. In one of her letters she says, talking of her sisters' death, "I think if the word Nevermore would cease sounding in my ears I could yet do something."

Something she did achieve in these years. *The Professor*, her first attempt in fiction, which was not published until after her death, and *Jane Eyre*, which became famous almost immediately on its publication, had both been written while her sisters lived, when it was a delight to write in spite of their rather unsuccessful attempts at publication. But *Shirley*, the brightest of her books, was completed at a time when her life was darkened by grief. In a letter written about this time she says, "The faculty of imagination lifted me when I was sinking three months ago ; its active exercise has kept my head above water ever since ; its results cheer me now, for I feel they have enabled me to give pleasure to others. I am thankful to God who gave me the faculty ; and it is for me a part of my religion to defend this gift and to profit by its possession."

After the publication of *Shirley* the identity of Currer Bell, hitherto known only to her publishers, was discovered. By this time she was famous beyond her dreams, and many whose names were great sought her acquaintance and friendship. But she had grown so accustomed to her quiet and simple life, and was so unfitted by ill-health and extreme shyness for mixing with the kind of society that would most have prized her presence, that she shrank from venturing far or for any length of time out of her safe retreat. Two visits to London and one to Scotland formed the extent of her journeyings, the longest being of not more than

a month's duration. Her love of Scotland and things Scottish is to a Scotchman a pleasing discovery. One has hints of it in her books, and in her letters she gives expression to it.

"Edinburgh compared to London is like a page of vivid history compared to a dull treatise...London to Dunedin as prose compared to poetry, as a great rumbling, rambling, heavy epic compared to a lyric, brief, bright, clear, and vital as a flash of lightning." A short excursion into the Highlands, she says, "furnished me with some hours as happy almost as any I ever spent." "I always liked Scotland as an idea, but now as a reality I like it far better."

The friendships with Mrs. Gaskell, with Harriet Martineau, with her publishers, Sydney Dobell, Thackeray and others form the chief interest of the years that follow. Thackeray sent to the unknown Currer Bell his *Vanity Fair*, writing in it "with the grateful regards of W. M. Thackeray." When he knew her he sent *Esmond* with a similar inscription to "Miss Bronte." Charlotte Bronte had dedicated the second edition of *Jane Eyre* to Thackeray. This was a curious and unfortunate coincidence, for Thackeray's wife, like Rochester's, was insane, and the circumstance of this dedication gave rise to strange speculation. Charlotte was deeply distressed when she discovered this fact, of which, of course, she had been ignorant.

One of the most splendid tributes to Charlotte on her death came from Thackeray's pen. Their friendship was sustained by correspondence chiefly ; she was too shy to shine in conversation except under the stress of great excitement, when she could forget herself. Writing to her friend Ellen of her visit to London she says that she supposes people expected her to come out in a more marked, eccentric, striking light. She adds "I felt sufficiently at my ease with all except Thackeray, and with him I was painfully stupid." This statement is confirmed by an account written by Thackeray's daughter who describes very amusingly the complete failure of a dinner party in Charlotte's honour. Thackeray, unable to stand the boredoms of a dull party any longer, was seen by his daughter, then a little girl, to slip out into the street and disappear, leaving his guests to their fate. Authors are fortunate people if they can do this kind of thing with impunity.

The last chapter of Charlotte's clouded life is her marriage with Mr. Nicholls, who had loved her with great devotion for years. It would seem that their few months of wedded life were deeply

happy, but Charlotte's untimely death gives a note of sadness to it all. "I am not going to die, am I?" she whispered in her last moments. "He will not separate us; we have been so happy."

So passed a brave spirit, to read whose life is an education in courage of the finest sort. It is long since she was given a niche among the immortals of English fiction. Her work is small and slight perhaps compared to the copious outpourings of latter-day writers; but what life, what reality, what intensity of feeling and passion are pent up in these four books! Leslie Stephen says of Paul Emmanuel that "a more charming hero has never been drawn." The same words might be said of Jane Eyre. She is one of the beloved heroines of our literature. It is difficult to believe that for *reality* these characters can be surpassed even by Shakespeare. In this respect at least we may say boldly they cannot be surpassed. They live; they are flesh and blood.

The fact that they are portraits does not in any way diminish their value. It has been said "The hardest of all feats is to see what is before our eyes." Perhaps a harder feat is to tell what we see so that others may see it. And that is where Charlotte Bronte's power lies. She has made us see a number of delightful people and introduced us to scenes that take shape in our minds and remain as memory pictures all our days. The Pensionnat at Villette, the *allée défendue* and the dormitory with its little white beds, Rochester's house and Shirley's manor, and all the other places which she has drawn with such a real or vivid touch, do we not know them well?

This 'liveness' in her characters was the result in the first place of her marvellous power of observation and memory. Her genius fastened on those little details in scenes and persons that make all the difference between a living and a dead representation. Take one passage by way of illustration. It is the moment when Jane Eyre sees her master for the first time after her flight and the disaster which caused his blindness. "Dusk as it was, I had recognised him—it was my master, Edward Fairfax Rochester, and no other. I stayed my step, almost my breath, and stood to watch him—to examine him, myself unseen, and alas! to him invisible. It was a sudden meeting and one in which rapture was kept well in check by pain. I had no difficulty in restraining my voice from exclamation, my step from hasty advance." Then comes a description of his changed aspect and then this vivid passage in which we seem to watch side by side with the little figure among the trees. "He

descended the one step, and advanced slowly and gropingly towards the grass plot. Where was his daring stride now? Then he paused as if he knew not which way to turn. He lifted his hand and opened his eyelids; gazed blankly and with a straining effort on the sky and towards the amphitheatre of trees: one saw that all to him was void darkness. He stretched his right hand (the left arm, the mutilated one, he kept hidden in his bosom); he seemed to wish by touch to gain an idea of what lay around him. He met but vacancy still, for the trees were some yards off from where he stood. He relinquished the endeavour, folded his arms and stood quiet and mute in the rain, now falling fast on his uncovered head."

One is made to feel in this and similar descriptions the power that detail thus reproduced possesses to make us see. But something more is necessary than the art of combining detail, something more difficult to define. Charlotte Bronte tells us that for her these people lived with an intense reality, so that while a book was in process of being written they seemed to exist for her waking or dreaming more actually than the people around her. The situations in the plot seemed to grow by a life of their own and solve themselves independently of her effort. The working of genius cannot be defined in any mechanical way, but such is the account she has given herself of her method—(she wrote on little scraps of paper when inspiration and ideas came to her, building up her books from these scattered notes).

Having compared her characters in one respect—in respect of reality—to Shakespeare's, there is no injustice in applying this greatest standard once more in order to find out just where her creations fall short of being of the greatest order of imaginative products. Hazlitt in his remarkable essay on *Hamlet* says "We are Hamlet," and in these words he has summed up the difference between the highest work of the imagination and all that comes short of the highest. Shakespeare has created universal types, mirrors for all men in all ages. Charlotte Bronte's men and women are individuals. We do not say, We are Paul Emmanuel. Far from it! Paul Emmanuel is very much himself and no one else, and so are all the other strongly individualised persons she has given us. Few governesses would have the boldness to say, We are Jane Eyre.

Whether this limitation lay in her intellect or in the narrowness of her life and knowledge of the world and of systems of

thought outside the creed of the Church of England, it is not easy to judge. More probably it was an intellectual limitation. There is no evidence in her books of any mental period of *Sturm und Drang* and great intellectual striving after truth. The crises of her life were more emotional than intellectual. Her pages abound in feeling rather than in thought. Love is her central theme. She does not set herself to solve the mystery of life, but rather to endure its pains with a somewhat sad stoicism. Her types of character do not stand for different philosophical points of view. They are people set in an accidental grouping of circumstances and striving against them. 'To be or not to be' is not the question of her men and women, but how best to suffer, without flinching, the slings and arrows of outrageous fortune.

There is a conventionality in the fundamental thought of her books. She never calls in question established laws and beliefs. The problems she raises are not solved but evaded—by Jane Eyre's flight, by the death of Rochester's wife, in one case; by the death of Paul Emmanuel in the other. In her own life she was a typical Englishwoman in most respects and a thoroughly conventional clergyman's daughter. But this again may have been largely due to environment and to a Puritan inheritance of thought.

Can it be said that Charlotte Bronte is a humourist? The word humour has many interpretations, and the answer to this question would be made according to the interpretations. It is said that no woman has a real sense of humour. Does this mean that no woman in her heart of hearts laughs at life, that at bottom women take life seriously? Possibly this is the case. A mere sense of what is amusing, of what tickles the fancy, of what is funny or grotesque, is not humour in its deepest meaning. Some one says that she has no more sense of humour than Wordsworth. That may be so, but she amuses us. Who can help laughing at Paul Emmanuel with all his absurdities, and those ridiculous curates? Laughable situations are not wanting, nor sprightly wit in dialogue and drawing. But the effect of her books is not to make us look life in the face and laugh at it. Rochester and Paul and Jane and Shirley are as serious as they can be, with all their playfulness. No, she is not a humourist.

But one would fain leave criticism and give the last word to appreciation. She possesses as unmistakeably as Scheherazadè of the Arabian Nights the enchanting art of the true story-teller

—a thrilling combination of reality and romance that creates a potent spell, drawing us again and again to her pages and making us think longingly how many more these pages might have been if only the night had not fallen so soon.

MARGARET M. URQUHART.

THE CHENGANOOR GRAMAM POTTIS.

The Pottis of Chenganoor Gramam form a class by themselves. They are in many respects equal to Nampoories of the highest order, and have nothing to do with the other class of Pottis. Some say that the Tiruvella Desy Pottis and the Chenganoor Pottis are the same. But it is not right. These two are two distinct sects of Pottis with a great deal of difference between them.

HISTORY.

Chenganoor Gramam is only the Malayalam translation of Chonachela Gramam (Gramam in the red hill, red owing to the laterite soil). Parasu Rama invited several Brahmins to settle in the newly reclaimed territory and instituted sixty-four Gramams. Of these, thirty-two are situated to the north of Perumpuzha and the people of these Gramams are called Emprans or Nampies. These are the Tulu Nad Emprans, or Tulu Nad Pottis. Of the remaining thirty-two, the Brahmins of twenty-five are known as Nampoories and those of the remaining seven are called Pottis. Since Chenganoor is the place where the famous sages Agasthya and Saktha Maharshy performed penance and where the famous God Parameswara is consecrated with his wife Parvathy, Parasu Rama thought that a large number of Brahmins should live here, and so he instituted a Gramam called Chenganoor Gramam and made some Brahmins settle there. This Gramam is the head of the other six Potti Gramams. Both these twenty-five Nampoory Gramams and the seven Potti Gramams have got Adhyars, Bhattathiries, Karmys, &c., and they have special privileges. Of these twenty-five Nampoory Gramams, Perinchalloor or Thaliperamba, Chuvaram, Perumanam, Irinjalakuda are the most important. The Chenganoor Gramam, which is the chief of the seven Potti Gramams, is in every way equal to Perinchalloor Gramam. Sri Sankaracharya authorised the members of a certain house in both of these Gramams to perform Vaideekam

(வைதீகம்), Smartham, etc., and these authorised members have certain rights and privileges also.

The Adhyans of Chenganoor Gramam are styled Pandarathils, but they are generally called Thampurans by low-caste men. The head of all these Adhyans is the Vanjipuzha Pandarathil or Vanjipuzha Chief as he is sometimes called.

The following evidence can be adduced to prove that the Chenganoor Pottis are in no way inferior to Adhyan Nampoories.

1. The Chempakasherry Rajas of Ampalapuzha were of good Nampoory caste. When the Raja's family became extinct the Raja adopted an heir from the Vanjipuzha Pandarathils' family. He would not have done this, if the Pottis of Chenganoor Gramam had been inferior to Nampoories. Seeing that the Vanjipuzha Pandarathil is a great Adhyan, the Maharajas of Travancore, from ancient days, have appointed the Vanjipuzha Pandarathil to perform several *Thanams* that are to be performed by the Maharaja. Even to this day it is the Vanjipuzha Pandarathil that performs some of the Pattathanams.

2. When the family of the Chernikara Swaroopam, which is equal to Edapally Swaroopam in every respect, became extinct, adoption was needed and they adopted from the Vakkavanjipuzha Madom, belonging to one of the Chenganoor Gramam Pottis and a rich Jenmi. Now these two families have become one. This clearly shows that there is no difference between a Nampoory and a Chenganoor Potti.

3. When Parasu Rama invited the Brahmins to settle in these parts he gave several titles and privileges to many of them. Among these he gave the power of consecrating idols in the various temples to two persons. They are Tharananalloor Nampooripad and Thazhavam Madom Potti. This Thazhavam Potti belongs to Chenganoor Gramam and he is the Tantry to most of the temples of Travancore. All these are well known to Keraleeyans.

4. Mazhamangalathu Nampoory is well known in Southern India. In one of his works he says that the Chenganoor Pottis are very great Brahmins. This work was written by him some 300 years ago and this clearly shows their greatness. In one of his writings the late Vayakara Moossthathu says that Chenganoor is a place that is well adorned with Brahmins of the highest order.

5. In olden days the owners of the Vaikom and Yettuma

noor temples thought that the headship of these temples should be given to Brahmins of the highest order and applied to the Vanjipuzha Pandarathil and Ponnurutta Pandarathil. They would not have applied to these persons if they were not good Brahmins. All the affairs connected with the temples were done by the agents of these Pandarathils for a very long time. Even since these temples were taken into Sircar management the agents of these Pandarathils have retained some sort of authority over the temple.

All these proofs clearly show that Chenganoor Pottis are not Tiruvella Desis, and they are in no way inferior to the Nampoories. Then who are these Tiruvella Desis? They are the immigrants that came from the Canarese country to Travancore, and settled in the Taluq of Tiruvella. Since they settled first in Tiruvella they are called Tiruvella Desis.

DAILY LIFE.

The Pottis, especially the Adhyan Pandarathils, get up early in the morning, bathe in the Pamba river, offer their morning prayers, *sandhyavandanam*, etc., perform *aditya namaskarams* (prayers to the sun) and other such religious rites and go to their houses at half-past eight. These rites are done in the bathing-ghat. After going to their houses they perform *owpasanam*, *vaiswadevam*, and other things, and at about 10 A.M. take their meal. This is their breakfast. Then they look after their household duties. Visitors are entertained from 12 to 4. That is their usual calling time. After 4, they again go to the riverside, bathe in a leisurely way, and attend to their religious duties, till 7 P.M., after which hour they take their supper and go to bed. Most of them, even the richest, take only two meals. Nowadays some take tea or coffee.

HOUSE, OCCUPATION, ETC.

Each house is situated in a large compound and has its own name and is generally called a *madom*. Every house is a *nalukettu* of wooden make, "a square building surrounding a courtyard in the centre." At the north-eastern corner of each house there is a snake grove with stone images of snakes in large numbers. The houses are kept very neat and clean, and the Pottis are generally kind and hospitable. Their food is plain and simple. The wife serves the husband at his meals; and after his meals she eats from the same leaf or vessel. Their principal occupation

is studying the Vedas, service in the temples, household duties, *mantravadam*, &c. Nowadays some study English. Like the Nampoories, the Chenganoor Pottis also have the sixty-four Anacharams instituted by Sri Sankaracharya.

Dress, Ornaments, etc.

Both the men and women in a Potti house dress in a peculiar fashion, called *Thattudukka*. The Potti women are expected to dress always in this fashion, but the men, after their religious ceremonies, can change their form of dress. They are not allowed to use coloured cloths. The women are forbidden to use the *ravukka*, the short coat that is generally worn by the other classes of women in these parts. The women also should not expose themselves to the public, and so they always carry a big umbrella with a small handle to hide themselves from others. The women are called Antharjanams or *Akathae Ammamars*. They should never leave the house without a maidservant. There is also a rule that they should not leave the jurisdiction of the Chenganoor Gramam. The women wear only a *thali* on their neck and nothing more, and on their arms they put gold bracelets. Gold bracelets are not worn by Nampoory women, since they are proscribed for them; but the Potti women can wear only gold bracelets. Potti women also wear gold rings. Nampoory women wear a *chuttu* in their ear, but the Potti women are forbidden to wear any ornament in their ear (though a very few wear it now). Men wear rings, *elassu*, etc. Their ears are bored, but they do not wear earrings; but during certain religious ceremonies it is compulsory to wear earrings.

Inheritance.

The eldest son inherits the family property and looks after the affairs connected with the house. As with the Nampoories adoption also is very common. If a family has only a daughter and no son, the son-in-law is made, as it were, a son by a ceremony called *sarvaswadanam*. After that ceremony he is considered as the son of the house and has all the power that a rightful son has; but his power ceases when a son is born to him. The infant son gets all his power and the father loses his right.

Marriage.

Before a marriage is settled they consult the local astrologer as to the agreement of the horoscopes of the boy and girl

to be married. If the horoscopes are found agreeable, the marriage is settled and an auspicious day is selected for its celebration. On the appointed day the bridegroom goes to the house of the bride with his relations and friends, and there formally requests the father of the bride to give him his daughter in marriage. The consent is then given, and the marriage proper is performed in the girl's house. The father both of the girl and of the bridegroom have to perform various religious ceremonies. The thali-tying ceremony and the *panygrahanam* are the most important ceremonies connected with the marriage. After this, the girl is taken to the husband's house. From this date the girl has no authority in her father's house. The *owpasana agni* or sacred fire is carried from the wife's house to the husband's, where it is ever after maintained. *Sekha* or nuptials take place on the fourth day after marriage.

JATHAKARMAM.

This is the birth ceremony, at which a mixture of honey and ghee is given to the child by the father. This ceremony takes place generally within thirty-six hours after the birth of the child.

NAMAKARANAM.

This is the name-giving ceremony, which takes place on the twelfth day after birth. The name given is generally the name of a god or gods, with the word Sarman added at the end as Parasu Rama Sarman, Sankara Sarman, Narayana Sarman, etc. To girls the names of goddesses are given with the word Dha added at the end, as Sri Devi Dha, Subhadra Dha, Savithri Dha, etc.

VATHALPURAPAD.

This is another ceremony performed at the fourth month after childbirth. Only after this ceremony can the child be taken out of the house. This is the first occasion that the child is taken out from the house. Generally the child is taken to the foot of a tree, usually a Jack-tree. This is done with great *éclat* and rejoicings.

RICE-FEEDING CEREMONY.

It is only after this ceremony that a child is fed with rice There is a great feast given to all friends and relations, and also a religious ceremony. On this day all the relatives are expected to give various presents to the child.

Choulam or Tonsure.

This is the first shaving of the head, and is generally done at five or seven years old.

Vidyarambham.

This is the "initiation in the art of reading and writing, generally in the fifth year," on the Vidhyarambha day, *i.e.*, the last day of Dassarah. After the usual invocation of the chief gods, the letters of the alphabet are traced with a gold ring on the tongue of the child, after which the child is made to trace the letters in raw rice and to repeat them.

Upanayanam.

This is the Brahmanising ceremony. In his seventh, eighth or ninth year a boy is invested with a holy thread called *yagnopaveedam*. From that day he is called a Brahmachary. He is supposed to lead a very austere life. He is to use no sandal paste, no scents, etc. He should not even wear a cloth round his waist. Along with his holy thread he must have a *krishnagina*, and he must have round his waist a *mekhala* (made of Munga grass). He must have also a stick of *Ficus Religiosa* in his hand. He must eat only what he receives as alms. With a vessel in his hand he goes to one house after another and begs for rice. In this manner he lives three years, his exclusive occupation being the study of the Vedas. It is in this period that he learns the several Karmas.

Samavarthanam.

After this ceremony the Bramachary Asramam is over. After certain religious rites, the novice gets himself shaved and throws away the *krishnagina*, *mekhala*, stick, &c. From this day he need wear only the holy thread.

Funeral Ceremonies.

When a person is almost dead his sons have to perform a ceremony called *pranasamharam*. For this the sons bathe, place the body on the *dharbha pullu* and recite certain mantrams. When he is actually dead, lamps are lighted and placed round the dead body. They bathe the body with water and cover it with plantain leaves. The sons bathe again and then bathe the dead body once again and place marks of ashes and gopi and sandal paste on the dead body and throw flowers and garlands over it. Then

the body is covered with a new cloth and placed in a special vehicle, resembling a cot, and carried to the burning-ground. After certain religious ceremonies the corpse is placed on the pyre, and set fire to. The whole body is reduced to ashes in a few hours. For ten days the relatives are polluted. The fifth day is the *sanchayanam*, on which the burnt bones of the deceased are collected from the burning-place and placed in an earthen vessel and deposited on the bank of a river or a tank. On the eleventh day the pollution ceases, and there is a grand ceremony called *pindom*—" the offering of balls of boiled rice for the benefit of the departed soul." There are grand feasts and also *dakshana* gifts for the benefit of the Brahmins.

The daily *sradha* is then begun. For one full year the son keeps *deeksha* and at the end of the year performs the *masom* ceremony. This, too, is a very grand ceremony, and also very expensive.

R. KULATHU IYER.

IMPATIENCE.

Would the strife were even ended,
Would the wrongs were wholly mended,
Would that man were now ascended
    To the utmost height,
Would our lives and all things blended
    To attain the right!

From the noisy world's turmoil,
From the struggle, pain, and toil
How my soul doth now recoil,
    How it grieves my mind
Wrong but seems the right to foil,
    Blindly gropes mankind.

But the thought that I shall never
See that height serene, but ever
Labour, till the strife dissever
    Me from life at length,
Wasting in a vain endeavour
    Heart and soul and strength,

Maddens me at times, and, burning
With that thought, and wildly yearning
For that distant goal, and spurning
All the toilsome way,
I would fain die now, returning
On that golden day,

When, all wrongs and evils righted,
Each with other's good delighted,
All my brothers shall united
Know no mutual strife ;
Love and justice, never blighted,
Shall embower their life.

A. MADHAVIAH.

NOTES OF THE MONTH.

MOST of the changes in the Liberal Cabinet consequent on the resignation of Sir Henry Campbell-Bannerman have but a general and indirect interest for the people of India ; but there is one development that affects us more intimately—Mr. Morley's elevation to the House of Lords. We doubt if the Secretary of State for India has ever shown the strength of his mind and character more clearly than now in accepting a peerage. During his tenure of office he has proved himself a strong man ; he has won the praise of friends and foes alike by the thoroughness and concentration with which he has given himself to his responsibilities. Naturally, many were surprised that he, of all men, should be raised to the peerage ; it seemed too complete a breach with the past to be credible. But Mr. Morley is great enough not to be bound by the requirements of a narrow and unintelligent consistency. For the sake of his work, he is content to tread a path which no one can suppose he would have chosen for its own sake. Whatever may be their opinion of the peerage in general, all men would admit that Mr. Morley, like Peel and Gladstone, is so great as a commoner that he gains no distinction by becoming a peer. Nothing but the most genuine public spirit can bring a man to such a choice. Plato's ideal of the statesman who would fain shun practical affairs, and give himself to the delights of contemplation, but who, from a high sense of duty, devotes himself to the arduous, and often thankless, toil of government, has seldom if ever been more nobly realised than in the case of Mr. Morley. We in India benefit by his choice : it will be well if we lay to heart his example. Devotion to public work, not because it is a thing to be

desired, but because it is part of the service which the strong ought to render to the weak, is greatly needed in India to-day.

It has often been suggested that the Christian missionaries in India ought to act as mediators between East and West, between rulers and ruled, in the present season of unrest; that their obvious motives for sympathy at once with the people among whom they labour and with the nation to which they belong by birth or close affinity, qualify them in a peculiar degree, and therefore lay upon them a peculiar duty, to harmonize and interpret the conflicting elements in the present crisis of Indian life. The suggestion has usually come from without, from Indian speakers and writers who have frankly recognised the disinterested labours of the missionaries for the people of India, who have felt keenly (as we feel) the congruity of the missionary's aim with all that is best in the national movement, and have asked almost impatiently why the missionaries are for the most part so reluctant to show any overt sign of sympathy with the new aspirations of the people of India. Recently the same suggestion has been tellingly urged from within the missionary circle. In a paper read before the Madras Missionary Conference, and now published in *The Harvest Field* for February and March, the Rev. J. Mathers, of Bangalore, definitely challenges all missionaries, according to the measure of their opportunity, to take up the responsibilities that are laid on them in the face of the awakening of India. "One duty," he writes, "devolves upon us all. We must not be silent on these subjects, but speak out what we feel and think. And in this respect our duty is a double one—we must speak both to our own countrymen and to the people of this land."

This paper is addressed primarily to missionaries. But it has a value, as well as an obvious interest, for Indian readers as well. For the full study of the questions discussed by Mr. Mathers we must be content to refer our readers to the pages of *The Harvest Field*; but the main substance of it calls for more than a passing reference. It opens with a vigorous analysis of the many-sided movement observable in Indian life, and of the changes that are apparent on a close comparison of the India of to-day with the India of a hundred years ago. The writer next indicates the forces which have been operative to produce changes which, for all our occasional impatience, are momentous and probably unprecedented. He then summarises, from the missionary point of view, the conclusions that may be arrived at, and, while noting changes that have already made themselves felt in missionary aims and methods, suggests in general terms what should be the attitude of the missionaries towards the developments already at work or imminent. In

conclusion, he appeals to the missionaries for sympathetic co-operation with the peoples of India in performing the tremendous task by which in the order of Providence they are now confronted.)

ONE of the qualities that impresses us in Mr. Mathers' paper is the fearlessness and frankness with which he views and faces the facts. "A great new force has been introduced into India's life, and out of the contact of the East and the West a double process of disintegration and fresh growth has begun." This sentence, the key to much of the writer's present message, is worth pondering. The disintegration is undeniable; many observe it, and rejoice, with an unholy joy in the thought that everything that belongs to the past in India should be swept away. Others observe it—they would be glad to deny it, if they could; and they fight, strenuously and fanatically, to keep out the new, and to preserve the old untouched. Both are surely in the wrong. Disintegration is not a thing to be feared when it is accompanied by new growth. Life itself is a perpetual process of disintegration and new growth; all else is either stagnation or decay. The hopefulness of the present situation in India, a hopefulness abundantly apparent in Mr. Mathers' paper, lies just in this, that the manifold disintegration at work in Indian life is but one aspect of the process; it has its other aspect in that marvellous new growth which is so rich in promise for the future. A more general recognition of this double character in the present movement of Indian life would go far towards ridding us of that bogey of denationalisation which is such an obstacle to progress. No one who views the past, or even the present, condition of India dispassionately could wish all things to remain as they were; no one who shares Mr. Mathers' sympathies will desire to see a new movement that obliterates all traces of India's heritage from the past. It is to the wise incorporation of old and new, of all that is best in East and West alike, to the further process of disintegration and new growth, that we must look for the development of that newer and fairer India of the future of which so many of us dream.

THE same generous breadth of sympathy manifests itself in the frank expectation of benefit to the world at large from the development in India "of a new and richer national life which will conserve not only the more active virtues of the civilisation of the West, but also all those milder virtues with which the passive life of endurance and idealistic meditation of the India of the past will yet enrich the world." There is no attempt to disguise the Christian standpoint, the Christian aims and sympathies, with which the world is regarded. But the writer cannot take the narrow view of God's working in the world which many, Christians and non-Christians alike, suppose to be

distinctively Christian—that all the past history of other nations, all that lies outside the pale of Christendom, is somehow cut off from any connexion with the work of the Spirit of God. To him the national movement, in all its varied manifestations, is "*one* movement, springing from a single impulse;" and he is sensible "how widely the Spirit of God is active in this land to-day outside the ordinary methods of missionary activity in bringing this people to a larger and freer life." Those who hold this wider view will hardly dispute the contention that the present situation in India calls the missionaries to fuller and wider service. But such a call touches others besides the missionaries. It is no use for Indian publicists to exhort the missionary to act as a mediator unless they themselves are prepared to welcome him as a mediator. It is friendship that is wanted in India, "friendship that does not merely consist in the exchange of social amenities, but which finds its fulfilment in a community of life and thought;" and such friendship cannot be realised by the goodwill of the missionaries alone. We take leave of Mr. Mathers' paper with a quotation, addressed to the missionaries whom he would arouse to the sense of their duty and privilege, which may well find an echo in many an Indian heart. "We must ourselves become Indians first—Indians in love of this country and in passionate desire for its advancement, Indians in the knowledge of its history and religion, and in truest sympathy with all that is noble therein, and Indians too in sorrow and pain because of all that is unworthy and degrading and sinful in its life, and in readiness to give ourselves in sharing these sorrows and in effort to remove the evil."

JUST at the time when our April number was in the press, we received a copy of *The Students' Magazine* (Madras Christian College), Vol. I, No. 1. We welcome this sign of a vigorous intellectual life among the students of the College. This periodical, we understand, is not simply written for students, but by students. It devotes some of its pages to the appropriate matters of College Notes, the Hostels, and the Societies; the rest are filled with original articles on Social Reform, Optimism, etc. Critics of insight are aware how important, in the true work of education, are the forces that operate outside the class-room. We may trust to lectures for instruction; but the student who has no care for anything but lectures will never reap the full advantages of college life. The Christian College has always emphasised the importance of the College Societies; their vigour and success is a source of gratification to the management and to the friends o the College. In the same way, *The Students' Magazine* is well suited to contribute to the enrichment of the College's life. We wish its promoters every success in their venture.

The Dawn and Dawn Society's Magazine may be taken as an example of an enthusiasm that deserves sympathy by its intensity, but is in danger of becoming mischievous through its unregulated fervour. It is nothing if not *Swadeshi*, proclaiming the virtues and triumphs of Indian history, and energetically heralding a national educational campaign. But its zeal outruns its discretion. To describe agriculture as "the only remaining industry of India" is to ignore plain facts, and to alienate the sympathy of reasonable men. It is a pity that a movement for the betterment of the masses of India, and for the breaking down of the barriers that block the way to her unity, should be marred by such reckless talk. Among the extravagances of *Swadeshi*, to which we gather *The Dawn* extends its blessing, one of the wildest is the programme of the *Eka-lipi-vistara-Parishad*—"to popularise the Devanagari alphabet as the common script for all the vernacular languages of India." We have no concern to deny the phonetic competence of that alphabet to meet the needs of the Indian vernaculars. But what argument is there for substituting it (let us say) for the Tamil character? There are many reasons in favour of the adoption of a common script. While we can sympathize with the conservatives who refuse to think of relinquishing the character of their fathers, we think the Tamil people would be entirely wise to abandon it in favour of a simpler, more serviceable alphabet. And if all the Indian peoples, in replacing heir traditional scripts, can adopt a common character, so much the better; but it must not be anything so cumbersome as Devanagari. In addition to phonetic suitability, any change of script ought to have ease and simplicity, both in writing and printing, to recommend it. The greatest nations of the world have always known how to borrow wisely. One of the greatest triumphs of the Hellenic genius was the appropriation and adaptation of the Semitic alphabet. If the peoples of India are wise, they will not burden themselves with antiquated vehicles of expression, but look for something adapted to modern requirements. Most of the specialised alphabets of Europe are extinct; the German character is rapidly going out of use; probably it will not outlast the present century. We recommend the Dawn Society and its friends to put their hand to some more promising task than the diffusion of a script whose principal merit seems to be that it is a relic of the past. The past threatens to be India's curse. The whole national movement is a breach with the past; it speaks of a determination to make the most of the present, and still more of the future. It is a great pity that these noble aspirations should be trammelled by an unintelligent worship of the past.

THERE is matter for profound thankfulness in the inauguration in Madras of a Society for the Prevention of Cruelty to Children. Follow-

ing the good example of the National Society in England, and cognate societies already at work in other parts of India, certain pioneers have made a most auspicious beginning of this work in Madras. The Committee and office-bearers who have been appointed are representative of every section of the community, and their union for such a purpose gives promise of successful work. It is a good sign when men can join together for such a task, in spite of the religious differences that divide them. One of the most notable features in the development of the world's life during the last half-century has been the manifestation of increasing mutual respect between the followers of different creeds. Without in any way abating their loyalty to their own beliefs, men have learned to see that personal integrity and the service of mankind, wherever met, have a claim on their sympathy and admiration. There is, too, a growing recognition of the truth that every religion must be judged by its results; "by their fruits ye shall know them." Lofty religious professions, philosophical subtlety, go for little, if they do not lead to goodness and truth in conduct, to the improvement and uplifting of the social order. With all our differences of faith, we have much in common in our conception, what makes a good man, in our views as to what things are good, what bad, in social life. This new Society is a fruit of this spirit. It is felt by all that it is fitting that the good men of all creeds should join together to prevent those forms of cruelty to children, of oppression and degradation and corruption of the young life of the country, which are a reproach to any civilisation and to every creed. If the followers will rally to the support of the Society which has been projected by their natural leaders, there is every prospect of effective work. The Society's programme is first of all inquiry, to ascertain and establish the facts; our talk on such questions is apt to be vague, and to lead to no result, for want of definite knowledge. The second aim will be to prevent the infliction and the continuance of all cruelty or neglect of which children are the victims. What is imperative, as one of the speakers at the inaugural meeting emphasized, is not so much the punishment of the wrong-doers (many of whom offend rather through ignorance than malice) as the prevention of the wrongs. The Society's campaign will not omit practical effort—probably before very long the need of definite institutions for the care of neglected and ill-used children will become urgent; but it will be largely educational, both in the way of diffusing fuller and accurate knowledge on the subject, and in enlightening and awakening public conscience. The sensibilities of parents and guardians, in many cases, need both stimulus and instruction; and above all the moral responsibility of the community as a whole needs to be made clear. More than one of the speakers at the meeting on April 24th made reference to the organ-

ized immorality of the temple-women. Nothing but the acquiescence of public opinion permits such evils to continue. If the united efforts of Hindus, Mohammedans and Christians, which the formation of this Society bespeaks, can stir up the public conscience to the suppression of all such institutions, we may rejoice indeed. The Christian College has always stood for high ideals of civic responsibility and service. It is but the fulfilment of those ideals that its *alumni* should lend the new Society all the assistance in their power in eliciting the facts, in diffusing truer knowledge, in arousing conscience, and in practically combating all the evils by which children in South India are oppressed. For the benefit of our mofussil readers we give the secretaries' names—John Josselyn, Esq., E. R. Osborne, Esq., and Dr. C. B. Rama Rao. Several old boys of the College are serving on the committee ; we hope that many more will join to help the work of a Society that claims the respect and sympathy of all.

As we go to press, we hear with deep regret the report of the death of Dr. Cuthbert Hall.

LITERARY NOTICES AND NOTES.

Jesus Christ and the Social Question. By Francis Greenwood Peabody. London ; Macmillan and Co.; 1907.

THERE is no question of greater interest, or more pressing importance than that which forms the subject of this book. The problem of social reconstruction is pre-eminently *the* problem of the modern world. With the spread of education in western lands there has come an awakening of the masses of the people to a sense of their social disadvantages and disabilities, which has produced a profound and widespread dissatisfaction with the fundamental principles upon which the social system is based. Whitman's lines : " The few idly owning, and they the wheat continually claiming ; The many starving, struggling, toiling, and then the chaff in payment receiving," are as accurate a description as could be given of the present system as it appears to the eyes of the great majority of what are generally spoken of as the labouring classes. The masses believe, and it is hard to deny that they have good grounds for their belief, that they are being defrauded of their just rights, and are demanding with an ever-increasing emphasis such a readjustment of social conditions as shall secure to every man the full fruits of his labour.

Whatever may be our views of the justice or injustice of this demand, it is impossible for us to ignore it. The problem must be faced and solved. In seeking its solution the only safe course is to consider it, as we should consider all the problems of life, in the light of the teaching and life of our Lord Jesus Christ. Dr. Peabody seeks to

do this. He describes, but only to reject as inadequate, the attempts, based on the teaching of Christ, to solve the social question by philanthropic effort, or by the foundation of spiritual communities cut off from the world; and then proceeds to examine the socialist demand for complete social reconstruction, with a view to discover to what extent, if at all, it is in harmony with the teaching of Christ. Such an inquiry, if conducted in the right spirit and on the right lines, ought to produce results calculated to enlighten and inspire all who are striving for social reform. We took up Dr. Peabody's book with a feeling of keen expectation; we laid it down with a feeling of deep disappointment. The author has evidently made a careful study of the subject, his methods are unimpeachable, his style is clear and at times forcible, and yet it requires an effort to read the book to the close. It wants life and inspiration, and, what is perhaps an even more serious defect, it lacks unity. There is no great ruling thought dominating the mind of the author and giving him a message for his readers. There is much excellent teaching on Christianity in its relation to social conditions. Nothing, for example, could be better than the author's description of true as opposed to conventional charity. But the author loses himself in the details of his subject, and never really faces the great question which he propounds. On other points he is clear enough, but, in spite of his constant recurrence to the question, he leaves his leaders absolutely in the dark as to whether the socialist demand for a reorganization of society on a collectivist basis is in harmony with or opposed to the teaching of our Lord.

Dr. Peabody is not unfair to the socialist movement, but in dealing with it, as in dealing with the teaching of Christ, he is apt to go off on side issues instead of dealing with basal principles. He allows himself, for example, in criticizing socialist aims to be led astray by the somewhat wild statements of certain of the less thoughtful members of the party, into supposing that socialism overlooks or denies the importance of all but the external conditions of life. Such an error is perhaps excusable in view of the tendency of some exponents of the New Theology to give exclusive attention to that side of Christ's teaching which has only recently forced itself upon their attention. There is a danger of losing the Saviour in the Social Reformer; so it is necessary to insist, as Dr. Peabody does, that though Christianity may include socialism, it includes very much more, and to show that, while the reconstruction of the social framework upon equitable lines would undoubtedly bring about an improvement in morals, the only power that can really regenerate humanity is faith in the living God.

Though Dr. Peabody has not faced the great problem which lies at the basis of the socialist movement he has arrived at what seems on the

whole a satisfactory solution of a subsidiary question, the question of the place of the Christian Church in the present day. " What is it, then," he asks, " to which we are brought as the special problem which presents itself to the Christian Church in the age of the social question? It is the problem of communicating to the social movement that social energy which the teaching of Jesus originates and conserves. . . . What, then, is the place of the Christian Church in the modern world? It is not a place where correctness of opinion is guarded and maintained; not a cold storage warehouse for uncorrupted truth; not merely a place of religious utterance, or of religious symbolism, or a gymnasium of ritual for the calisthenics of the soul. It is, to use the language of our modern life, a 'power house,' where there is generated a supply of spiritual energy sufficient to move the world with wisdom, courage and peace." " To move the world," yes, there can be no doubt that is the work of the Church, but in what direction and to what end? Surely in the teaching of our Master we ought to be able to find an answer to these questions. Dr. Peabody has not done so, or, if he has, he has certainly managed to conceal the fact from his readers.

Two Political Tracts.

Public Spirit. Ideal and Practical. By Annie Besant. Madras; Theosophist Office, Adyar; 1908. Price Anna 1.

India a Nation. By the Rev. J. Mathers, M.A., B.D. London, Madras and Colombo; Christian Literature Society; 1908. Price Pies 3

The value of these two publications is not to be estimated by their price, which is in itself an argument of the disinterested character of the writers' work. We have linked the two under a common heading because of the similarity of purpose which animates the authors, in spite of the obvious difference of standpoint between the President of the Theosophical Society and the Christian missionary. Both are inspired by sympathy with the newly awakened national aspirations manifest in India; both seek to foster and guide those aspirations by friendly counsel and advice. Together, such tracts should serve to dispel the view often expressed, still oftener (it may be feared) cherished in thought, that the English people as a whole are out of sympathy with the national movement and desirous of repressing it. With such interpreters at hand, Indian patriots need not fear that they will be misunderstood by England or treated with anything but sympathy and respect.

Mrs. Besant discusses public spirit from the theoretical point of view, and emphasizes the close relation between national welfare and

character. She points out, what Burke so notably expressed, the position of patriotism as one of a series of concentric circles of emotion, something wider than family affection, narrower than the love of mankind, but of the same nature with them and bound up with the same centre in the individual life. In the promotion of patriotic aims, it is important to remember the supreme value of order. This is the essential condition of all true national life and progress; any attempt to advance, to secure greater liberty, at the price of order, defeats itself. The lesson of history is that nations must be prepared to make any sacrifice, even that of freedom itself, for the sake of order. Mrs. Besant cites the example of Napoleon's despotism, rising from the chaos of the French Revolution. The despotism of the Caesars, restoring and safeguarding the peace of Rome, may be instanced as another notable example. It was thanks to the austere devotion and disciplined spirit of the Puritans that England was able to achieve her revolution, even to the point of executing her king, without wrecking the national life. This moral of respect for public order is supported by examples from the career of Charles Bradlaugh. In conclusion, Indian patriots are urged to make the most of the practical opportunities of public service already open to them. "Nations are made by individuals worthy of the task, and no great nation is born till her children have made her possible."

The aim of Mr. Mathers' tract (one of the well-known C. L. S. Series of Pice Pamphlets) is to remove obscurity and to dispel misunderstanding. It should be read and pondered by all who love India, Indians and Europeans alike; for it brings to bear on the problem of India's national development a sympathetic judgment guided by the ripest political thought. The writer points out that the national movement of which we hear so much is at present extremely limited —national in outlook, certainly, but by no means national, as yet, in its acceptance or influence. It is also something novel, entirely without precedent in the history of India, and at variance with the ideals that have governed India in the past. The idea of nationality is one of the lessons that India is learning from the West. In the West, the development of political life has culminated in the attempt to harmonize and adjust the two points of perfect individual freedom and the collective welfare of all—at first sight antagonistic principles, found on a deeper analysis (as Mr. Mathers shows) to be intimately related. This problem, then, India has to take up, if she is to develope for herself this new ideal of nationality. In this endeavour, which as yet has awakened no enthusiasm in India outside the narrow circle of the English-educated classes, the people of India can count on the sympathy and co-operation of the English people. "The good wishes and true sympathy of Britons everywhere are with every Indian who in

the true spirit of patriotism desires to live for his country, to see her united into a single nation, and to develope in her a spirit of self-government. England will rejoice when the day comes when India is able and ready to bear her own burden in the management of her own affairs."

But there are several misconceptions that should be guarded against—first and foremost, the idea that the fostering of race antagonism is "the only way or the right way for India to attain to the freedom that she covets." Such an idea is most unjust to England, which has ruled India in the spirit of brotherhood, and cannot have anything but a sinister influence on Indian political life. The young Indian patriot should take notice that English rule is no obstacle to the attainment of nationality, and that government service is not the only way in which be can serve his country. If he learns to distinguish real self-government on a national basis from the rule of a class over the masses, which is proved by history to be utterly inimical to true nationality, he will recognise in the British *Raj* the best possible guarantee for the development of national life. What is needed far more than Indian government servants, is leaders and guides, shepherds of the people, to develope every side of the backward life of India to-day—her industries, her natural resources, her people. This is to make a heavy demand on India's sons; the task of enlightening and leavening the great mass of India's people, in remote towns and villages, out of reach of the congenial influences of modern culture and Western civilisation, is no easy one. But this is not too much to ask of those who truly love their country, and are not simply concerned to push the interests of a class. The greatest leaders in patriotic movements, the Mazzinis of the world, have not hesitated to demand such sacrifices of those who would live for their country. Above all, it is to be remembered, the quickening that has come to India's life is the breath of the Spirit of God; it is for God and in God that they must serve India who would win for her the truest freedom and the highest national life.

"Thillai Govindan's" Miscellany. By A. Madhaviah, B.A. Madras; G. A. Natesan & Co.; 1907. Price As. 8.

It is with very real pleasure, not unmixed with embarrassment, that we commend this little book to the notice of our readers. All will remember how deeply the reading public of this Presidency was stirred, some two years ago, by the appearance of a work called *Thillai Govindan*. In the pages of the *Magazine*, it was hailed as a work of genius; we see no reason to qualify or retract that description. The present work discloses (what has long been an open secret) the identity of "Pamba," who came forward as the editor of Thillai Govindan's literary

remains. Old students and friends of the College will be interested and gratified to notice that the author is an old boy of the College, who graduated (in Natural Science as his science branch) in the year 1892. None will accuse us of partiality in praising Mr. Madhaviah's work; he already holds an acknowledged place in South Indian literature. Our embarrassment lies in this, that the papers here gathered together all appeared originally in the *Magazine*, and in commending them we seem to be praising our own wares.

The reader must not look here for quite the same qualities as he found in the *Autobiography*. Here, the dramatic treatment is abandoned, and the author gives us, under the form of a *Miscellany*, thoughtful essays on subjects of importance. Woman, Truthfulness, Caste, Patriotism, and Religious Reform, are Mr. Madhaviah's themes. He is frank and outspoken; he gives his testimony in no uncertain tones in favour of reform and progress. But he has a reason for his views, and knows how to state them convincingly. There is in every essay an appeal for practical treatment, for loyalty to high ideals, and for confident advance, that commands our sympathy. One feature we notice with pleasure is the writer's confidence in Britain's good faith towards India, and her sympathy with India's aspirations. Mr. Madhaviah is one of the products of the much-abused Western education of India, but he has not lost his Indian sympathies, nor grown indifferent to the claims of patriotism. Far from that, he has been using his undeniable literary gifts, as the list of his works shows, not only for the benefit of educated men, for whom English is now a common language throughout India, but also for his own Tamil people. Compared with the work of the demagogue, these literary efforts make very little stir; but we doubt if patriotism could show itself more truly. With such gifts, and such high interests, Mr. Madhaviah affords an example worthy of imitation.

Sukhādhāra Bōdhini. Madras: 1908.

THIS is a text-book on hygiene, written in Tamil by a young Hindu lady, daughter of Mr. P. N. Vijayarangam Pillai, Gokulavanam, Madras. A year or two ago the authoress published a book on the same subject in the form of a catechism, which was very favourably received. She has accordingly been encouraged to attempt a more adequate treatment. The book covers, in the space of 109 pages, the principal subjects usually dealt with in treatises on hygiene—air, water, food, houses, light, clothing, bathing, exercise, sleep, and disease, with special reference to cholera and small-pox. The style is simple, and would probably not be found too difficult for pupils in lower secondary classes. There are a number of slips in spelling, some of which are

probably due to careless proof-reading, but we understand that this first edition is tentative, and that in a second edition which is under preparation these defects will be remedied. In some portions, more especially the chapter on disease, a clearer arrangement of the matter might be adopted. But the book, as a whole, may be highly commended. The general treatment is clear and sound. There is nothing polemical about the work, the only reference to religion being a paragraph in the introduction on the health of the soul, and piety as an essential to it. But many popular Hindu ideas are quietly set aside, and common sense advice given in their place. Much emphasis is laid on sanitation. The book will be of special use to housewives, but will also be serviceable to village officers.

To readers of the *Christian College Magazine* and other students and alumni of the College the book has a special interest. It has for frontispiece a likeness of the late Mrs. Pittendrigh, and contains a brief sketch of her life and some account of her work for the women of Madras. The authoress, who was herself a pupil of Mrs. Pittendrigh, tells how her interest in the subject on which she has written was awakened by addresses delivered at meetings for Hindu ladies which were carried on for a time by Mrs. Pittendrigh and Mrs. Brander. To the memory of Mrs. Pittendrigh the book is gratefully dedicated.

Sumathi. An adaptation of Tennyson's *Dora*, in pure Telugu verse. By A. Ramachandra Nayudu.

THIS is an interesting example of what can be done in pure Telugu verse; there are not a score of Sanscrit words in the thousand and odd lines of the poem. But the story is much more than a *tour de force*. The writer has absorbed the original poem and realised its force and meaning. He has here reproduced all the scenes and incidents in the language he has chosen as the vehicle for his purpose. He has not done this, however, in the modern style that usually marks such work. He has reproduced the incidents and scenes as they would appear were the drama taking place amongst Telugu people, using figures and expressions suitable to the genius of the Telugu mind. The old farmer Allan might be an ordinary Reddy in any part of the Telugu country, if there were any who could realise and express the tragedy of the situation. The writer deserves praise for the affection he has bestowed on the original story equally as much as for the sympathetic manner in which he has translated it. The modesty displayed in his appeal to his readers also merits notice. One capable of so much should be able to give us something from his own pen when he might be relieved from the burden of the pure Telugu style and express himself in the chaste Telugu of refined conversation.

From an Indian Garden. By the Rev. J. Lazarus, B.A. Madras; M. E. Publishing House; 1908. Price Re. 1.

The work is a collection of papers on a great variety of subjects which the author, whose name is well-known to all circles in Madras, has in the course of a busy life contributed either to periodicals or to the many literary and other societies that have claimed his help. A considerable number of the articles have appeared in the pages of the *Magazine.* It is not necessary to reconsider the topics that have already been laid before our readers. But they will find here many other papers of interest and value. Mr. Lazarus has an enthusiasm for the Tamil language and literature, a real love for and belief in the Tamil people. No one can say that Western education and the adoption of Christianity have "denationalised" him. At the same time, his zeal is tempered with enlightenment. He is wise enough to see that to discard the antiquated syllabic alphabet in favour of a script framed on Roman lines would increase and not diminish the utility of the Tamil language, and so greatly add to its vitality. Original and outspoken, the writer commands respect, even where he does not command assent. The articles here gathered together are worth more than a rupee in their suggestiveness for the solution of the questions that press upon us in South India.

The Industrial Conference (held at Surat, December 1907). Madras; G. A. Natesan and Co.; 1908. Price Re. 1.

All who appreciate the work done by the Industrial Conference will welcome this handy little collection of the papers read and submitted to the Conference at Surat. They deal with many phases of the industrial problem, which all feel to be so important in India at the present day. Theoretical subjects, such as the scope and method of an Industrial Survey come in side by side with practical discussions on lift irrigation, cotton cultivation, and weaving. Education is emphasised; it is the direct subject of three papers, while the whole collection, the whole work of the Conference, is educational in its scope. A better understanding of the needs and possibilities of Indian industries, a better equipment of the workers with head and hand to whom those industries are committed, are the aim throughout. We commend this publication to the practical consideration of all who desire to witness, and better still to aid, the industrial development of India.

The Way to Teach the Bible. By H. Kingsmill Moore, D.D. London; Longmans, Green, and Co.; 1906. Price 2*s.*

The one hundred and twenty pages of which this book is composed are occupied with a single theme. They describe the nature of what

is called the Kildare Place method of teaching Scripture. That method is summed up in the sentence, "First find the prominent thought and then teach it." It is for the teacher to find out the leading thought in the passage which he is teaching, and either to tell it to the pupils or elicit it from them. When this has been done the passage is to be sub-divided, the sub-headings to show their connection with the main idea and at the same time to throw the dominant religious idea into clearer relief. The method if skilfully employed cannot fail to leave one thought at least fixed in the minds of the pupils: the lesson may not be complete but it will not be confused. There is no doubt that this is on right and approved teaching lines. In its application to the inculcation of religious truth lies its difficulty. Dr. Moore admits the dangers, but if he can get teachers to share his own enthusiasm the beneficial results will be more apparent than the failures.

A Health Reader. By C. E. Shelly, M.A., M.D., M.R.C.P., and E. Stenhouse, B. SC. Book II. London; Macmillan and Co.; 1907. Price 1s. 4*d.*

Book I of this *Reader* was noticed in our issue of May last. The present book covers pretty much the same ground, but its treatment is fuller, as it is intended to be read by boys and girls of between 10 and 12 years. It is a most successful endeavour to make young people acquainted with the wonderful "house" they live in and the ways in which it may be kept in the very best order. The language is simple and untechnical, and the facts are told in a manner which sustains the interest from beginning to end. The temperance aspect of healthy living could hardly have been more skilfully handled. It seems ungracious to make what may seem carping criticism. But surely it is misleading to say of the brain that "*it* can remember...*it* can reason...*it* can decide between right and wrong." It would be as well to avoid giving the impression that thought and conscience are matters of the nervous system. The illustrations are exceedingly good. One wishes that every pupil in our Indian schools could become acquainted with such a reader as this before his childhood's days are over.

Literary Notes.

A book which will doubtless receive attention has recently been published by Methuens from the pen of Mr. J. D. Rees, C. I. E. The following is from a review in *The Times*. "His analysis of the causes [of the unrest] will not be accepted everywhere without question. He holds that the chief cause is the system of education. Too much is probably made of the educational system as a creator of disaffection. It is not well suited to Indian needs, but it is now almost a waste of

effort to continue to declaim against it. We might as well go on to say that the origin of the trouble is the presence of the British. Far less will it be agreed that the Police Commission helped to produce unrest, or that its appointment was in any sense a mistake. The Police Commission had not only to investigate allegations of corruption and oppression, but also to perform the work of advising upon pressing questions of reorganization and improvement of pay. We cannot regard it as a serious factor of disturbance. Another cause cited is the measures taken to stamp out plague in Bombay Presidency. Had Mr. Rees said the prevalence of plague in the Punjab, he would have been nearer the mark. There has been little visible unrest in the Bombay Presidency, and the plague measures there have ceased to be harassing ever since the riots of ten years ago. A great complaint against the Bombay Government has been that for years it did very little to fight the plague. The fact is that one may argue interminably about causes of unrest. They are many and various, but at the back of them all lies that spirit of awakening independence, that craving for national existence, that impatience of European domination, that swept like a tide among thinking men all over Asia at the opening of the Twentieth Century."

'THE Romance of Steel; The Story of a Thousand Millionaires, by Herbert N. Casson, will doubtless attract many would-be millionaires. The author seems most fascinated by the vigorous personality of Mr. Carnegie, and in truth his story does not lack interest. Here is one incident in his life. "During a visit to England Mr. Carnegie saw for the first time a 'Bessemer converter' and was himself converted to the importance of Bessemer's invention. Hurrying home to Pittsburg, he formed a company to make steel by 'Bessemer's' process, and in the first twelve months the concern realised a profit of 2,000,000 dollars."

AN effort is being made to do honour to Count Leo Tolstoy on the occasion of his celebrating his eightieth birthday in September next. It is intended to make the celebration a matter of international import, and all civilised countries are expected to share in doing him honour, both as the greatest representative of Russian literature and as a social reformer who has set a high ideal of life before the world. Amongst other suggestions it is proposed to issue a cheap edition of his works in the leading languages of Europe. The British Committee includes most of our leading men of letters, and has as its secretary Mr. Edmund Gosse.

EARLY last month came the announcement of the death of one who a few years ago was well-known in Madras—Professor Gustav Oppert.

The *Athenaeum* gives us the following information: He was born at Hamburg and studied at Halle. He went to England, and while engaged as assistant in the Bodleian Library, catalogued the collection of Hebrew manuscripts. On the recommendation of Max Müller he became sub-librarian at Windsor Castle, and occupied this position till 1872, when he was appointed Professor of Sanscrit at the Presidency College in Madras. He filled this post till 1894, when he returned to Europe, and in 1895 became Professor of the non-Aryan tongues of India at Berlin University. He was the author of a number of works on philological subjects.

PROFESSOR S. R. Driver delivered recently a valuable series of lectures before the British Academy on the progress of knowledge in the archaeology, history and literature of ancient civilisations, with special reference to Biblical study. He pointed out that archaeology "took its place by the side of documentary and historical criticism, and other special studies, in elucidating the Bible, and placing its different parts in their proper historical perspective. Specially it was of value in enabling us to construct pictures of the civilisations by which the ancient Hebrews were surrounded, and so to realise both the resemblances and the differences between the Hebrews and their neighbours. On the material side of their civilisations there were many resemblances, but religiously the Hebrews rose immeasurably above their neighbours, and archaeology enabled us to realise that more clearly than any other study."

SCIENCE NOTES.

SIR JOHN ELIOT, whose death was intimated last month, will be long remembered in India for the work he did in organizing the Meteorological Department. Following up the pioneer work of the late Mr. H. F. Blanford, he extended the area under observation so that by telegraphic communication the latest meteorological information from all parts of the Indian Empire should be at once available in the form of daily weather reports. He organized a complete system of storm warnings for the Bay of Bengal and the Arabian Sea, and by his *Handbook of Cyclonic Storms in the Bay of Bengal* provided a reliable guide for the navigation of the Bay during the seasons when these storms occur. He also published a valuable series of memoirs dealing with various problems of Indian Meteorology. After his retirement he published *The Climatological Atlas of India*, and at the time of his death was engaged in writing a *Handbook of Indian Meteorology*. He also contributed the chapter on Meteorology to the first volume of the new edition of the *Gazetteer of India*, giving in a

clear and popular way a summary of our present knowledge of the subject. Sir John Eliot was a man of great personal charm and wide culture. We well remember the pleasure we had in listening to some pianoforte duets played by him along with Mr. Stuart, the late Director of Public Instruction.

THE evolution of the elephant is discussed by Mr. R. S. Lull in an interesting article in the *American Naturalist*. The Proboscideans appear to have made their first appearance in the Fayum district of Egypt during the Eocene. In the early Miocene of Mogara and Tunisia the four-tusked Mastodon is found. Thence it migrated by a land-bridge connecting Tunisia and Sicily with Italy to Greece. From Greece it passed to Asia, giving rise to the primitive, or stegodont, elephants and these in turn to the modern Indian elephant. From Asia they migrated westwards to Europe and thence to Africa and also eastwards by Behring Strait to America. Thus Mr. Lull shows that while the Proboscidea originated in Africa, the modern African elephant is of Asiatic parentage, and was an immigrant into the land of its forefathers in company with the ancestors of the giraffes, okapis, and antelopes. He adds that this account of their migrations shows that, next to man, elephants have been the greatest travellers of all mammals, having reached practically all parts of the world.

"THE Distribution of Populations of the Earth in Dependence upon Natural Conditions and the Activity of Man" forms the subject of an important paper contributed by Mr. A. I. Voieikoff to the Journal of the Imperial Russian Geographical Society. As summarised in *Nature* Mr. Voieikoff's paper shows that in Siberia, Turkestan, and the Caucasus there are opportunities and land enough to sustain millions, if the necessary knowledge and capital were applied. Of countries of which details of population are given, New Zealand possesses the smallest mortality. This may be accounted for by its agricultural people living in plenty, the small number of children, and the fact that the mothers do not labour in the field. New Zealand, however, is still in its immigration stage, and there are few old men as compared with Ontario and Australia, where the process of colonisation began earlier.

SUCH hindrances to population as plagues, artificial feeding of infants, and alcoholism are discussed by Mr. Voieikoff. He arrives at the following conclusions :—(1) degeneration undoubtedly exists among the more cultured classes of the Russian nation and in the manufacturing population, and (2) alcoholism is less prevalent among the Russian people than among other nations of Europe and their colonies. Mr. Voieikoff draws attention to the distinction which must be made

between drunkenness, and alcoholism, *i.e.*, chronic poisoning through daily—though moderate—use of *vodka* or beer.

THE origin of the crescent as a Muhammadan badge is traced by Professor Ridgeway to the use of a claw or a tusk as an amulet. In a paper dealing with the subject which he read before the Royal Anthropological Institute he showed that this badge is not derived from the crescent moon, as is generally supposed, but from the combination of two claws or tusks, placed base to base. So combined, they were joined together by string or by a silver plate, but afterwards their appearance was imitated in amulets carved out of a single piece of bone or other material. In later examples all traces of the join are lost, except that in some cases a panel of ornament survives to mark where the join was originally. Professor Ridgeway exhibited examples from Turkey, Greece, Africa and New Guinea which illustrated the various stages in the modification of the amulet, and he traced it back to the date of the sanctuary of Artemis Orthia at Sparta, where an example was discovered in the recent excavations. He also showed that the crescent seen on modern English horse-trappings originated in this amulet.

IN his new book, *The Corpuscular Theory of Matter*, Professor J.J. Thomson applies this theory to explain the passage of electricity through metals. He explains that in the original form of the theory he supposed the corpuscles which are responsible for the passage of electricity through a conductor to be free from the molecules for a time sufficiently long for them to be in temperature equilibrium with the molecules of the metal. This implies that the corpuscles behave like a gas, and that temperature equilibrium is reached when the mean kinetic energy of the corpuscle has become equal to that of a molecule of a gas at the same temperature. The passage of the current is then supposed to result from the drift of these free charged corpuscles, brought about by the action of the external electric field applied to the conductor. This accounts quite satisfactorily for the connection between the thermal and the electrical conductivities of metals and for the Peltier and Thomson effects.

PROFESSOR THOMSON, however, points out that this form of the corpuscular theory suffers from a serious defect. In order to account for the conductivities observed in metals, it is necessary to assume the presence of such a large number of free corpuscles in a metal that their specific heat, apart from that of the atoms of the metal, is about ten times greater than that obtained by experiment. He accordingly proposes a modification of the theory which supposes that the corpuscles are not

free in the metal except for the time required to pass from one atom to another. They are pulled out of the atoms of the metal by the action of the surrounding matter, and immediately pass into adjacent atoms. In this way the number of corpuscles required for the transfer of electricity is greatly reduced. The atoms of the metal are supposed to be immobile, and to play no appreciable part in the transfer of the current.

In another chapter of his book, Professor Thomson explains the construction and properties of his "model" atoms, which are built up of rings of rotating corpuscles. The properties of the atom are represented as being dependent upon the number and arrangement of the negative corpuscles. The corresponding positive electricity, which is distributed throughout the volume of a sphere, merely serves as a cement to hold the atom together. Professor Rutherford, criticizing this conception of the atom, admits that it has many advantages from the point of view of calculation, but regards it as somewhat artificial, for it implicitly assumes very peculiar properties for the positive electricity. To say that a positively charged body is one that has lost a negative corpuscle simply begs the question of the nature of positive electricity. The trend of recent work is to diminish the importance of the negative charge and to emphasise that of the positive. This indeed is supported by Professor Thomson's estimate of the number of free corpuscles in an atom as about the same as its atomic weight in terms of hydrogen.

In an account of the work done in the Observatory at the summit of Mont Blanc in 1907, M. C. Féry states that the apparatus for registering the heat radiation of the sun was standardised by pointing it at an electric furnace and that it gave an effective temperature for the centre of the solar disc of 5555° C. The value found for this temperature in 1906 was 5620° C.

RECENT PERIODICAL LITERATURE.

The April number of the *Contemporary Review* contains several interesting and suggestive articles. The opening article deals with a problem that presses for solution in most of the older countries of the West—the problem of 'Unemployment, and its Cure.' The writer, Mr. W. H. Beveridge, first seeks for an explanation of the fact that in England the past few years have been at the same time years of unexampled prosperity and of perpetual distress—that while the number of those who have been able to obtain employment has continually risen there are those who find no living and working room in spite of the expansion of industry. He finds that while there is no general want of adjustment between the natural increase of the people and the expansion of industry, there are specific imperfections of adjustment which are the economic causes of unemployment. One of these, which has long been recognised, is that while indus-

try as a whole grows specific trades may decay or change in methods and organization. Another is found in actual fluctuations of industrial activity. A third, which appears to be much more important than either of these two, has been brought into prominence by the administration of the Unemployed Workmen Act. This is the existence of a large class of persons who are normally in irregular or casual employments. They cannot be regarded as unemployable as long as they are occasionally employed, nor can they be regarded as superfluous since their services are occasionally in demand. They fill a place, though only half a place, in industry because even when idle they are in reserve rather than superfluous; and they persist indefinitely because with the present want of organization of employment there is an effective demand for them where they are and as they are.

In Mr. Beveridge's opinion this is the class that creates the problem of unemployment which most presses for solution. What, then, can be done for them? Nothing, says Mr. Beveridge, except to abolish them. And how? By abolishing the system of employment which produces them and depends upon their existence. And how is this to be done? The proposal put forward by Mr. Beveridge is the establishment of a state system of Labour Exchanges to do as between different businesses what is done in a single firm between different departments. Mr. Beveridge is ready to admit that the organization of the labour market is not a complete remedy for unemployment; but he thinks the question may fairly be asked whether every other of the remedies commonly applied or proposed is not either impossible or useless without it. For one thing it is necessary for the de-casualisation of employment. And though it cannot in times of depression make work it can even in such times reduce unemployment by preventing men from being out of work in one place while employers are vainly seeking them elsewhere. Further, it is necessary, Mr. Beveridge says, for any drastic treatment of vagrancy and as an index to the duration and depth of industrial depression. Lastly, he says, Labour Exchanges in direct communication with the elementary school are needed in order to organize and guide the entry of boys and girls into industrial life, to give each a wider choice of the work for which he or she is best fitted, and to influence the character of the demand for youthful workers, as well as to accumulate for the formation of public opinion or the framing of laws information as to the careers offered by various occupations.

Professor Marcus Hartog contributes an interesting article on the subject of 'Mechanism and Life'. He begins by remarking that a strange phenomenon in the growth of science is the alternation in the vogue of rival theories, and that nowhere has this phenomenon been more marked than in the domain of biology. During the latter half of the Nineteenth Century, Professor Hartog says, the 'physico-chemical' view of life laid claim to dogmatic orthodoxy, but in the last ten years the tide has turned, and the majority of biologists maintain, though in a different way from that of the older vitalists, that no complete explanation of the phenomena of living beings can be given in terms of the laws of non-living things. The collapse of the older vitalist school would appear to have been due largely to the sudden increase in the precision of physical ideas that took place towards the end of the first half of the Nineteenth Century and to the general acceptance of the conception of the conservation of energy and of matter. Darwin's presentation of the theory of evolution also gave a scientific explanation of many biological problems previously insoluble, and religious prepossessions had their influence. The official physiologists of the time chiefly concerned themselves with ascertaining the changes, physical or chemical, which take place at the surface or at the extremities of organs, and unconsciously magnifying their office and exaggerating the theoretical value of their results they assumed that if more were known of the internal workings of living beings they would all prove to be of the same character as those which they were so brilliantly examining with the ap-

paratus of the physicist and the chemist.

Professor Hartog refers to the fact that many a controversy has had a verbal confusion at its root, and shows how ignorance or misunderstanding of the precise meaning of such terms as 'machine', 'mechanism', 'automaton' and 'automatic' has been an important cause of controversy in connection with the question of life. After discussing some very interesting phenomena associated with living beings he states the following conclusion. All aggregates of matter may be divided into three classes, *viz.*, (1) Organisms, which grow and store energy and matter for their needs and for those of their offspring, and which reproduce and are self-regulated; (2) Machines, which are aggregates of matter not in continuity with organisms, and which are selected, constructed, or formed by an organism for the purposes of the organism itself or of its race; (3) Things at large, which do not come into either category, and which are conditioned by their antecedents only. Professor Hartog says we can no longer speak of 'vital force', and he objects to the term 'biotic' or 'biological energy', which has been proposed by Professor Benjamin Moore. He thinks we ought to content ourselves with speaking of 'vital behaviour'.

Mr. J. K. Mozley deals with some 'Modern Attacks on Christian Ethics.' Attacks on the moral teaching of the Christian Church, Mr. Mozley says, are as old as Celsus, but up till the middle of the last century there was no general revolt from the Christian ethical view. During the last half century, however, powerful writers have arisen who have seen that Christian ethics have no rock-basis apart from Christian dogma, and have accordingly attacked the Christian moral ideal. The object of Mr. Mozley's article is to review some of these attacks, to consider the main lines along which they have been delivered, and to suggest possible defences on the side of Christianity. He begins by pointing out that while an attack on Christian ethics was only what intelligent men might have expected, the attack might have been long deferred had it not been for the enunciation of the theory of evolution, which though at first confined to the region of natural science came to be applied as a philosophy to every branch of human life and thought. For the fact that the evolutionary theory was largely taken to be anti-Christian or anti-theistic the Christian Church, Mr. Mozley says, was itself largely to blame. And the fact that Christian ethics have been attacked is due in the first instance, he also says, to the wrong lines taken by much Christian thought. The impression that asceticism is of the very essence of the Gospel has arisen out of the practice of the Church in past ages and the pre-eminence that is given to ascetic ideals among so many Christians to-day.

Mr. Mozley deals at some length with the attacks on Christian ethics that have been made by Nietzsche, Mr. Bernard Shaw, Mr. John Davidson, and Mr. Lowes Dickinson. These attacks, he says, are all based on the view that man is for this world alone, that he is the creature of a day. The Christian, disputing the basis of these attacks, asserts that man is immortal in his nature and that it is the soul or spirit in man, and not the body, that furnishes him with his regulative principle. And while Nietzsche and Davidson combat the advance of man in his progress away from primitive things, while Mr Bernard Shaw looks upon humanity as hopeless until the super-man is produced, and Mr. Lowes Dickinson advocates a return to the ideals of Greek culture, the Christian contends that along the lines of Christian ethics the truest progress has been made and will be made, and while insisting on the need not merely of a super-man but of a world of super-men, he asserts that these can be produced from the present race of men.

M. Edouard Rod writes on 'The Present Tendencies of French Literature'. If about the year 1830, he says, some foreign editor had asked a French writer what were the general tendencies of French literature, the answer would have been easy and clear. Then there were two well-defined schools, the Classical and the Romantic, the former of which was losing ground while the latter

was gaining ground every day. A quarter of a century later the writers of the Romantic school still held sway, but a change was again taking place. Twenty years later still there were two camps among French writers, those who were for and those who were against Naturalism. At the present time, says M. Rod, it is less easy to define with precision the tendencies in French literature. There is no predominant school of writers. There is a growing interest in historical studies, and the lecture and the song have taken on an importance which they have never had before; but the literary productions of the present time are above all heterogeneous and composite. There is, however, says M. Rod, one feature of them which, if it does not give them a character of unity, may, perhaps, serve as a guide to future critics in dealing with them. This is the desire for truth in painting life and describing feelings.

Mr. J. E. G. de Montmorency deals with the functions of out-door education in any national educational system, and advocates a return to nature in the matter of education as a remedy for the defects so painfully evident in the educational system of England. The out-door system of education, he says, is the only system that is capable of abolishing the slum mind and of solving the social problems that are the direct product of that mind. It is absolutely necessary, therefore, he holds, that all schools in crowded areas should adopt this method of education as part of their normal curriculum. And, he adds, there is no school in the land, however poor and badly equipped, that cannot supplement its ordinary instruction by means of Nature study and school journeys.

The failure of the English system of education to make the school play the part which it ought to play in the national life is also referred to in a review of an important volume on *Continuation Schools in England and Elsewhere* which has recently been published under the editorship of Professor M. E. Sadler. In the course of every year, it would seem, more than half a million children leave the public elementary schools of England and Wales at thirteen or fourteen years of age, and not more than one out of every three of these children receives, in point of general or technical education, any further systematic care. And yet 'the years which immediately follow the day-school course are the critical years of adolescence, when stimulating instruction, technical education, and well-educated guidance in matters of conduct and personal hygiene are often most needed, and, if wisely given, most helpful towards healthy living and self-control.' Some progress has already been made in the matter of establishing continuation schools in certain rural districts of England, but the most pressing need at the present time would seem to be the establishment of town continuation schools.

Colonel Maude seeks an answer to the question, 'Can Science abolish War?' He points out that with every improvement in the weapons of war casualties on the battlefield steadily decrease. But, on the other hand, the time necessary for the infliction of decisive defeats increases, and with this the sufferings of the non-combatant population also increase. The result is that the people of a nation now possess a power of inhibiting an outbreak of hostilities very much greater than they ever had before. Colonel Maude calls attention to the disastrous consequences likely to result from the defeat of Great Britain or any of the large European States, and passes on to consider what would be the result if the inventor of warlike weapons were to direct his attention rather to means for effecting the wholesale destruction of material than to implements having for their aim the destruction of combatants only. He refers to the extraordinary weapon which has been invented by Mr. Simpson, and which is said to be capable of giving an initial velocity of 30,000 feet per second to projectiles of all dimensions.

Mr. W. T. Stead criticizes Lord Cromer's administration of Egypt at the time of the trouble in the Soudan, in particular condemning his dilatoriness in dealing with the very critical situation that had arisen on the Upper Nile. Mr. Stead was at that time editor of the *Pall Mall Gazette*, and in the present article he seeks to show that not only did Lord

Cromer procrastinate but that he did so in the face of the clearest warnings given in the *Pall Mall* that procrastination would be attended with fatal results.

Professor Allen Johnson deals with 'the American Senate as a Second Chamber;' Professor Gwatkin criticizes certain conclusions reached by Professor Burkett in his work on *The Gospel History and its Transmission*; the Hon. Stephen Coleridge contributes one of his tirades against the vivisectors; and Dr. Dillon has his usual article on 'Foreign Affairs.' The Literary Supplement contains a short article on the Homeric Question, and, among other reviews, a notice of Sir William Ramsay's work on *The Cities of St. Paul*.

The *Nineteenth Century* contains two excellent articles on the 'Educational Crisis.' Lord Stanley of Alderley comes to the following conclusions. The aim of the Bill is to secure a public national system throughout the country, with opportunity for those who strongly dissent to make separate provision for themselves; and this aim he strongly approves. Some modifications, however, are required. By the Bill no voluntary school will receive aid from rates, and in a single-school parish, the school, if voluntary, will receive no aid. Parishes vary very much in size, and a more precise and liberal definition is required. For the continuance of a voluntary school it should be necessary that an application be made by the parents, showing a definite scale of fees that they will be willing to pay; then places should be provided forthwith for the remainder in public schools, where between three and fifteen education should be free. Teachers in state-aided schools should be entitled to superannuation; and scholars, to compete for scholarships and to attend special classes such as woodwork and cookery.

In granting state-aid to private schools regard should be had to the probable cost, and so grants might vary from £2 to £2. 14s. and the minimum of £2 should be guaranteed in the Act, as also it should be to public schools. Of the excess some part might be devoted to loans. No rent should be charged for the schools, and the accounts should be audited and published; 10% of the cost of maintenance should be derived from private sources, *e.g.*, fees and endowments.

The use of all Public Elementary School buildings should, out of school hours, be placed as far as practicable at the disposal of persons desiring to organize independent religious teaching by teachers other than the school staff, selected and paid by them, to such children as may attend by the direction of their parents.

'A Cross-Bench View' follows by Canon Hensley Henson. The 'controversy has been called 'squalid' and 'vital.' The squalor arises from its tone and method, its gravity from the importance of the subject. He maintains that 'secularism' will produce a great lowering in the moral tone of the teacher, arguing that when the highest function of the teacher is denied him, the profession will deteriorate, and the best will no longer enter it. Here he is making a mistake, we feel convinced; those who love children will still enter it, and most lovers of children are at heart religious; any one who is religious without loving children is not to be reckoned among the best teachers. The children, also, he thinks, will suffer, as many with indifferent parents are out of the reach of the Sunday School. This is true, but it strikes us at a somewhat different angle; if the churches are in earnest, cannot they overtake the work, or at least most of it? If they attempted it, it would produce strange effects; many services and guilds would have to be dropped, but the bulk of the work could be done. If it cannot, England is not Christian, and that we are loth to believe.

The Education Bill has been described by its author as a sword and also as an olivebranch; a sword in the single-school districts, and an olive-branch in the rest of the country. The Bill represents not the ideal policy, but the best in the situation; if this Bill is not carried, the next will embody the secular solution. 'The secularist and the sacerdotalist find their advantage when fundamental Christianity is disavowed by Christian men, and the notion of a common teaching of religion to

English children is ridiculed by the very persons who might be supposed most eagerly to desire it.'

Canon Henson goes on to state the problem. The denominational schools are a heritage from the parochial and squire-archical epoch. Public control and freedom from religious tests have now been accepted; these attack the denominational school in its management and in its atmosphere. He calculates that about one elector in thirteen communicated on Easter Day last year in the State church, which shows that the number of ardent denominationalists is very small. The actual instruction in the denominational schools is largely undenominational; as is the catechism for the most part. The result of the recent prominence of the purely denominational part has been suspicion, loss of influence, bitterness, and, finally, a crisis.

Canon Henson rightly quarrels with the habit this controversy has produced of applying a relentless logic which ignores facts; the introduction of this Scots habit is deplorable, but when practical and give-and-take justice is contemned, rigorous justice is the only solution, though it will probably be hard on both parties.

The next part of the article is devoted to 'vested interests.' He considers that the just claims of these can readily be satisfied. The article concludes with a strong appeal for the retention of the denominational training colleges; and there is much to be said for this.

Dr. Louis Robinson shews that if other worlds are inhabited, it is not in the least likely that they are inhabited by men. For instance, physicists have said that Mars cannot retain gases like hydrogen, oxygen, or water vapour. In the development of man from the lowest organisms it has been the pressure of the environment that has produced the changes. The physical conditions of gravity, air-pressure, temperature, moisture, and light are among the more important of these.

Very early came the division into plants and animals. The division into vertebrates and invertebrates followed. Invertebrates are composed of 'skin and squash', and their dependence on their skin has proved a fatal weakness. The greater number do not grow much, and have various distinct stages or transformations. That prevents their having a large brain and acquiring useful experience.

Another turning-point is marked by the beginnings of the backbone; first the notochord of gristle, then a true backbone of jointed but rigid segments. Next comes the change from water to land, due probably to the stronger tides that then existed. During an enormous period huge populations of cold-blooded amphibia and reptiles swarmed over the land. From among the less conspicuous of these, two distinct sets of creatures were developed with a greatly improved breathing apparatus and a more rapid circulation; these were, ultimately, the birds and the mammals. The hearts of the latter had four chambers, and their lungs were of greatly increased power; these produced better circulated and better oxygenated blood, and the more rapid oxidisation raised the body temperature. Their hot red blood 'made summer in their veins', and they were therefore no longer so dependent on external heat. These modifications led to more active habits, and served the early mammals (not much bigger than rats) well in the apparently unequal combat against the monstrous reptiles.

Then the young were born alive, and here nature had a hard task in providing for their wants; the monotremes and the marsupials represent failures. When the young had to be suckled and assiduously cared for education began to come into play; experience gathered by one generation was put at the disposal of the next.

The birds, Dr. Robinson thinks, were too successful; and so the stimulus which has evolved mind was lacking; yet even now, if man is excluded, it would be debatable whether the birds or the mammals have the best of it as regards psychical development.

The first mammals were opossum-like creatures which lived in trees; arboreal habits produced the hand, and Dr. Robinson considers that various human faculties, especially the mathematical one, are directly

based upon subconscious brain-processes evoked by the daily needs of a long-continued arboreal existence; the muscular combinations requisite for each leap, together with the force required. Smell, sight and hearing were not over developed so that when man descended from the trees he was forced to use his brains; if he had had at the first that power of flight he is now yearning for, he would not have acquired reason, nor his unrivalled hands. 'Anomalies of Civilization: a Peril to India,' is the title of an intemperate article by Ameer Ali. He resents the colonial treatment of Indians, and laments the weakness of the Imperial Government in the matter; while these are to be regretted, he should remember that the problem in its acute form is a new one, and that the remedy must be a constitutional one. The article concludes with a highly-coloured version of the position of Morocco. He concludes, 'Every lover of humanity must recognise the blessings which modern civilisation has given to the world; but it would be sheer self-deception to shut one's eyes to the ills to which it has given birth or which it has intensified; to the hypocrisy of a great part of modern life; to the relegation of national and individual duties to the background in favour of hollow show and pretensions, above all, to the apotheosis of money and power.' The ideas are sound, the tacit inference is erroneous.

Mr. Edwin A. Pratt writes on 'Sobriety by Act of Parliament.' It will be well in giving an account of what he says to begin with his last words. 'Genuine temperance reform would much more certainly be secured by operating along such practical lines as those here indicated than by passing a Licensing Bill which is obviously not a temperance measure at all, but one aimed mainly at despoiling the licensed trade and breaking down the political power it has dared to exercise in defence of its legitimate interests.'

Dr. J. Nisbet, formerly Conservator of the Burmah Forests, discusses the recruitment of the Indian Forest Service. His chief point is that the pension conditions are not good enough to attract the best men. He also hints that Dr. Schlich, one of the two professors, is out of touch with Indian methods; and German methods are too intensive to apply to India. He considers that there should be a competitive examination in forestry and the cognate sciences, open to young men of twenty to twenty-three with a degree or diploma in forestry. A year's study at Oxford or Cambridge should follow, the subjects being Indian Forestry, including Forest Acts and Rules; Hindustani; another vernacular; and one science.

Mr. Hoare has a rejoinder to Mr. Macdonald on the importance of Socialism. He gives chapter and verse for his statements; they are mainly derived from Mr. Hyndman and Social Democratic Federation publications.

The action of Gladstone's Cabinet in sending Gordon to Khartoum is discussed by Mr. Sidney Low with Lord Cromer's book before him. Lord Cromer does not understand Gordon; he has no confidence in opinions based on mystic feelings. 'He would probably have distrusted Oliver Cromwell, and have been profoundly suspicious of John Nicholson.'

Mr. Low considers that Gordon was not the right man to send on the mission. The emergency called for coolness, caution, judgment, and an absolute disinclination to complicate a desperate situation further by taking unnecessary risks. Gordon was recklessly adventurous, fanatically brave, extremely pugnacious, as capricious in forming his judgments as he was in carrying them into effect. The Cabinet should either have sent an army to 'smash the Mahdi,' or left the garrisons to find their way out; they combined the disadvantages of both courses. Mr. Low considers that the Cabinet system is partly responsible; ministers in the time they have at their disposal strive to master the main policy of the Government to which they belong as well as their own departments. This leaves them little leisure, or reserve of energy, to cope with a problem that suddenly arises.

The *Fortnightly Review* for April continues the discussion on socialism which it has carried on for the past four months. There is an interesting

letter by a sympathetic writer on 'An Experiment in Socialism and What came of It.' An enlightened capable and enthusiastic man named Albert Owen established about 1881 a colony of carefully selected socialists at a place called Topolobampo on the west coast of Mexico. The place was a veritable Garden of Eden, crops three times a year, and the harbour the finest on all the Pacific seaboard. The Government smiled upon the colonists and exempted them from taxes for ten years. The plan failed because the chosen people fell out with one another,—'for the love of power is greater than the love of money.' And what aggravated their discord was that when Owen applied to London financiers for money to build a railway to join them to the outside world, the financiers dropped the scheme like a hot coal directly he confessed that his colonists were socialists. Probably, as the writer says, 'a few of the most fundamental qualities of human nature had been overlooked.' For the streets were to be very wide, 'every house was to have a garden, and every garden a fountain. No animals of any kind were to be allowed within the city limits.'

But socialism has not been ruined with Topolobampo. Mr. Snowden, a Labour M. P., replies to Dr. Crozier's insinuations about 'social justice and evolution.' The reply disarms the challenger at once. It tells him he is challenging an apparition and that the real man is his peaceful friend. Dr. Crozier has been challenging 'the crude suggestions and ideas of a bygone generation of socialists. . . . His own statement of the true theory of human evolution is the accepted socialist theory of human evolution too.' The challenger says that progress is the moulding and modifying of modes of life under the pressure of environment. The answer is, 'Socialism is a proposal to mould and modify the conditions of life, because the pressure of the environment is intolerable to the people.' Mr. Snowden gives a careful account of the development of modern conditions and concludes that the reorganization which they demand must be socialism. Production has become no longer an individual operation for individual uses, but 'a social operation for social use.' Society has allowed her children to rush after wealth instead of learning how to be happy. Nemesis says Society must now take the wealth into her own hands and give her children a chance of being happy.

Under the title 'Liberalism and the Coming Débâcle,' Calchas again indulges in political prophecy, and maintains the thesis that Liberalism is an ebbing tide. 'The unparalleled majority returned to power at the last General Election has shed its popularity with a rapidity almost equally unparalleled. . . What Liberalism is clearly confronted with is nothing less than remorseless ruin.' And again: Liberalism 'is drifting now to a defeat which may be more annihilating than the most pessimistic realist upon the ministerial benches has yet dared to imagine.'

These are strong statements, even when supported by such evidence as the results of recent by-elections. But Calchas sees a very serious symptom in the 'rupture of the former *entente cordiale*. . . between Radicalism and Socialism,' which is likely to turn the next General Election into a 'triangular struggle between Unionists, Liberals and Socialists'; and he ascribes the initial popularity of the present Government to the country's temporary dissatisfaction with the previous one.

On grounds of historical perspective some of us will be inclined to question that, even in view of the present crisis in the fiscal controversy, 'the next swing of the pendulum' will be so very much more than 'a familiar episode in the ordinary punctuation of party fortunes.' Nor will the writer's views regarding the *personnel* of the respective parties be likely to pass unchallenged, any more than his very pessimistic remarks about the Education Bill and the Licensing Bill.

But Calchas frankly disclaims perfect impartiality, of which he says that no politician worth his salt is capable; and he acknowledges that 'there is an x even in the electoral equation.' In the present case he finds this unknown factor in the probable attitude of the industrial boroughs and his remarks on this head are of considerable interest. Also we

are told that 'no southerner will attempt to penetrate the Caledonian mysteries of the corresponding legislation vainly proposed for consumption beyond the Border!' So 'the riddle of the Sphinx' cannot be completely read.

Three articles dealing with three problems of domestic legislation follow well upon the above more comprehensive survey. The first is by Mr. J. Ramsay Macdonald, M. P., on the Education Bill. He taunts the late Government with lack of courage to go beyond makeshifts to temporarily tide themselves over the difficulties of the education problem. He considers that no stability is possible on any 'sectarian compromise,' and declares even Cowper-Templeism to be 'denominationalism of the first water.' Mr. Macdonald therefore looks ahead towards 'the secular solution' which he thinks is not far off, and he argues that the country will not be much the poorer by the loss of such Bible teaching as is usually given in schools. 'I am certain,' he says, 'that religious instruction in schools has done more to secularise the Bible than to spiritualise secular instruction.' As for the view that the Bible should be taught as literature, Mr. Macdonald remarks that 'Huxley's patronage was more deadly to the Bible than his criticisms.' Training in citizenship is now the great task of education. Mr. John Gretton, M. P., writes on 'The Licensing Bill.' He has little sympathy with the Temperance reformers, and regards Temperance legislation in general, and the present Bill in particular, as 'misdirected philanthropy.' A third question, *viz.*, that of the Army, is dealt with by 'Outis,' who, writing on 'The Cardwell System,' makes an illuminating comparison between it and more recent schemes, especially that of Mr. Arnold-Forster.

Two articles are devoted to the consideration of affairs further afield. Baron Heyking discusses the 'Consular Relations between Great Britain and Russia,' which he considers need to be reformed in accordance with the international usage of continental powers. The principle of reciprocity would make such a reform advantageous to Great Britain herself; and in practice, as the Baron shows, existing laws are frequently modified. The argument is summed up in the concluding sentence: 'Since Great Britain has departed from her position of "splendid isolation" by concluding a series of State treaties, there now seems no longer any reason why she should not by means of consular treaties create satisfactory conditions for the exercise of consular duties as other States have found it expedient to do.'

The other article is by Sir Godfrey Lagden on 'South African Natives and their Problems.' This is the first of two articles and treats of the history of the Dutch and English settlements and their relations to the Africans. The most important point of difference has been in the policies of the Governments towards the powers of the chiefs. Cape Colony favoured individualism and the freeing of the people from connections with customs that were often barbarous. Natal tried to preserve the fabric of the native system. The Dutch Republics held a middle course, interfered little, but did not encourage enlightenment.

The extremely interesting article by Mr. J. A. Spender deals with the transition 'From the Old Rural System to the New', in England. Avoiding debateable and technical questions he draws an attractive picture of the old 'open-field system' where the sheep might get straying into the meadow and the cow into the corn, but where practically every labourer had some rights in the land. The writer's object is not to decry the movement in favour of the 'new agriculture' which appeared to the patriotic spirits of a century ago to be the best method of strengthening their country. But it is pointed out that the growth of the poor-rates then was the inevitable result of the enclosures which cut off from the labourers those little privileges which made their condition bearable. The present land system is the result of 'compulsory expropriation' of yeomen and labourers, so we are not to be 'surprised or indignant if the legislature makes a moderate use of the same weapon on their behalf.'

Questions as old as Plato, from whom Mr. W. S. Lilly quotes, are

touched upon in an article entitled 'The Will of the People'—such questions as are known to us in modern times as those of the rights of majorities, the merits of party-government, the principles of Socialism, and the definition of a true democracy. The criticism of both terms of the 'Shibboleth' which forms his title, is better than the constructive part of the paper which is rather vague.

'The Ideals of a Woman's Party' are set forth in a spirited manner by Lady Grove. Foremost among them she places the view of public life as a service of self-sacrifice—an ideal of which all aspirants to power cannot be too often reminded. 'Whosoever will be chief among you let him be your servant.'

The literary interest this month is represented by a paper on 'Réné Bazin' by the Hon. Mrs. Alfred Lyttelton; and 'Joseph Conrad: A Disquisition' by Mr. John Galsworthy. The former, written in an easy, descriptive style, amply succeeds in its aim, which is 'to give such an account of [M. Bazin's] books as may tempt people who have not yet done so to read them.' The latter presents Joseph Conrad as 'a lover of the Universe'—one in whom there is found 'a certain cosmic spirit.' 'The Universe is always saying: The little part called man is smaller than the whole.' What would the cosmic spirit say to the ancient dictum, 'On earth there is nothing great but man'?

Other items are 'Some Eighteenth Century Men about Town' by Mr. Lewis Melville; 'The Conversion of Sir Antony—and of His Critics,' by a Near Observer; and a pleasant variation in the insertion, at the beginning of the *Review*, of Lines by Mr. William Watson 'written in my copy of Tennyson' and entitled 'The Orgy on Parnassus.' The style is difficult to describe and we quote the first and fourth stanzas.

You phrase-tormenting fantastic chorus,
With strangest words at your beck and call;
Who tumble your thoughts in a heap before us;—
Here was a bard shall outlast you all.

Think you 'tis thus, in uncouth contortion,
That Song lives throned above thrones that fall?
Her handmaids are order and just proportion,
And measure and grace, that survive you all.

COLLEGE NOTES.

The spring graduation ceremony in connection with the Aberdeen University took place in the Mitchell Hall, Marischal College, on the 7th April. As reported in the *Scotsman*, Professor Gilroy, Dean of the Faculty of Divinity, proposed the conferring of the honorary degree on "Principal Skinner" in the following terms:—I have to ask you, further, to confer *in absentia* the degree of Doctor of Divinity on the Rev. William Skinner, M. A., Principal of the Madras Christian College. Almost twenty-five years ago he left this country to take his place on the staff of that College, after a training in arts here and in theology in Edinburgh, in which he proved himself the strong man among strong men. A man of great gifts and magnetic personality, albeit of unobtrusive character, he has won the reverence and commanded the confidence of generations of Indian students, and when weakened health and impaired eyesight made it imperative upon Dr. Miller to withdraw from the helm of its affairs, experience and influence, as well as administrative ability and tact, marked out Mr. Skinner as the man fitted to carry on and develope his great work.

THE annual celebration of Dr. Miller's birthday by the College Hostels, under the benefaction of Mr. Rungiah Chettiar, took place on the 25th April. The part of hosts fell this year to the Second Students' Home. The gathering was held, under the presidency of Mr. P. Lakshminarasu Nayadu, in the Upper School Hall, which was appropriately decorated for the occasion. There were the customary forms of entertainment, and speeches in honour of the two toasts. "Dr. Miller," and "The College," by members of the Home. Dr. Skinner, in replying to the latter toast, threw out a suggestion which seems likely to bear fruit in the formation of a Christian College Brotherhood for social service.

THE social gatherings that have been held in honour of Dr. Skinner during the past month have been more than editorial infirmities can cope with; the hosts on the various occasions must pardon us if we sum them all up under a single notice. We are far from finding any fault with the desire to do honour to Dr. Skinner. But it is an open secret that the multiplicity of such gatherings is apt to become wearisome to those who are honoured by them. It is a great pity that separatism should rule in these matters. United gatherings would more truly represent, and more effectually minister to, the life of the College than meetings which concern only a small section of the students.

THE list of subscriptions given below for the month of April is numerically small, though the total amount subscribed during the month, thanks to two handsome subscribers, is considerable. It is much to be desired that former students should come forward in larger numbers. An exact estimate of the number who have subscribed has not as yet been made, nor till the collecting-books are returned in July will it be possible to make one. But a rough estimate would seem to justify the statement that not more than five hundred present and former students have as yet subscribed. This is a very small proportion of those who have been educated in the College and the School, and indeed it is not a large proportion of those to whom copies of the Appeal have been directly sent. There is no wish to press any one unduly, but we believe that there are many whose intentions in the matter are altogether praiseworthy, but who are putting off to a time that will be no more convenient than the present the doing of that which they themselves consider they ought to do. The total amount already raised is no doubt large, as such things go in South India, but it is to those who have subscribed that the credit of that is due, not to those who are still holding back. If the students, present and former, are to raise, not the half lakh which Mr. Russell said they might

raise, but a sum equal to Dr. Miller's single subscription, namely, Rs. 20,000, they will need to come forward in much greater numbers than recently they have been doing. As was said last month, let no one be deterred from contributing because he finds that the amount he can give is small.

	Rs.
Amount already acknowledged	52,133
Mr. and Mrs. C. Sowden	750
Messrs. Binny & Co., Limited	500
"P." and Mr. S. Venkata Subba Rao, each Rs. 50	100
Mr. A. R. Arunachala Aiyar	40
Messrs. P. K. Anantanarayana Aiyar, P. Appu Rao, F. S. Davies, K. Ekambara Aiyar and Rai Bahadur V. Venkayya, each Rs. 25 ..	125
Mr. N. Ramanujiengar	20
Messrs. J. Dawson, G. Kamayyah and P. A. Stephen, each Rs. 10 ..	30
Mr. A. Venkataramiah	8
Mr. R. Danakoti Mudaliar	7
Messrs. V. S. Chengalvarayan, M. C. Gopalachari, G. Gurupadam, J. E. Hensman, W. Hensman, G. Jaganayakulu, K. Kunhikannan, S. Lakshmana Aiyar, N. Narasaiya, S. Ramachandra Rao, P. Saravanam Chetti, T. Subrahmania Aiyar, K. V. Swaminathan, A. Ugrapandian Pillai, V. Vaidyanathan and A. Venkatasubba Row, each Rs. 5	80
Rev. Dr. Meyer	4
Messrs. M. Kannayyiah and R. Vythianadha Aiyar, each Rs. 3	6
Eight Vellore Subscriptions, *per* Mr. N. Ramanujiengar, each Rs. 2 ..	16
Students' Collecting Cards :— *Per* K. J. Abraham and V. J. Itticheria, Rs. 8 ; N. Narayanamurthi, Rs. 10 ; K. K. Raman Unni (Kavalpara), Rs. 100 ; V. Suryanarayanan, Rs. 5.	123

The total of the subscriptions intimated up to 30th April is thus, as above, Rs. 53,942. Of this amount former and present students have subscribed and collected Rs. 15,426 The following analysis of Indian subscriptions will prove of interest :—

		Rs.	Rs.
H. E. The Governor of Madras	...	250	
H. H. The Nizam	...	5,000	
H. H. The Maharaja of Mysore	...	500	
			5,750
The Rev. Dr. Miller, C.I E.	...		20,000
The College Professors	...		5,175
Members of the College Council	...		1,800
Former and Present Students	...	14,440	
Indian Staff of School and College	...	1,000	
			15,440
OTHER FRIENDS OF THE COLLEGE—			
European	...	4,532	
Indian	...	1,245	5,777
	Total ...		53,942

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